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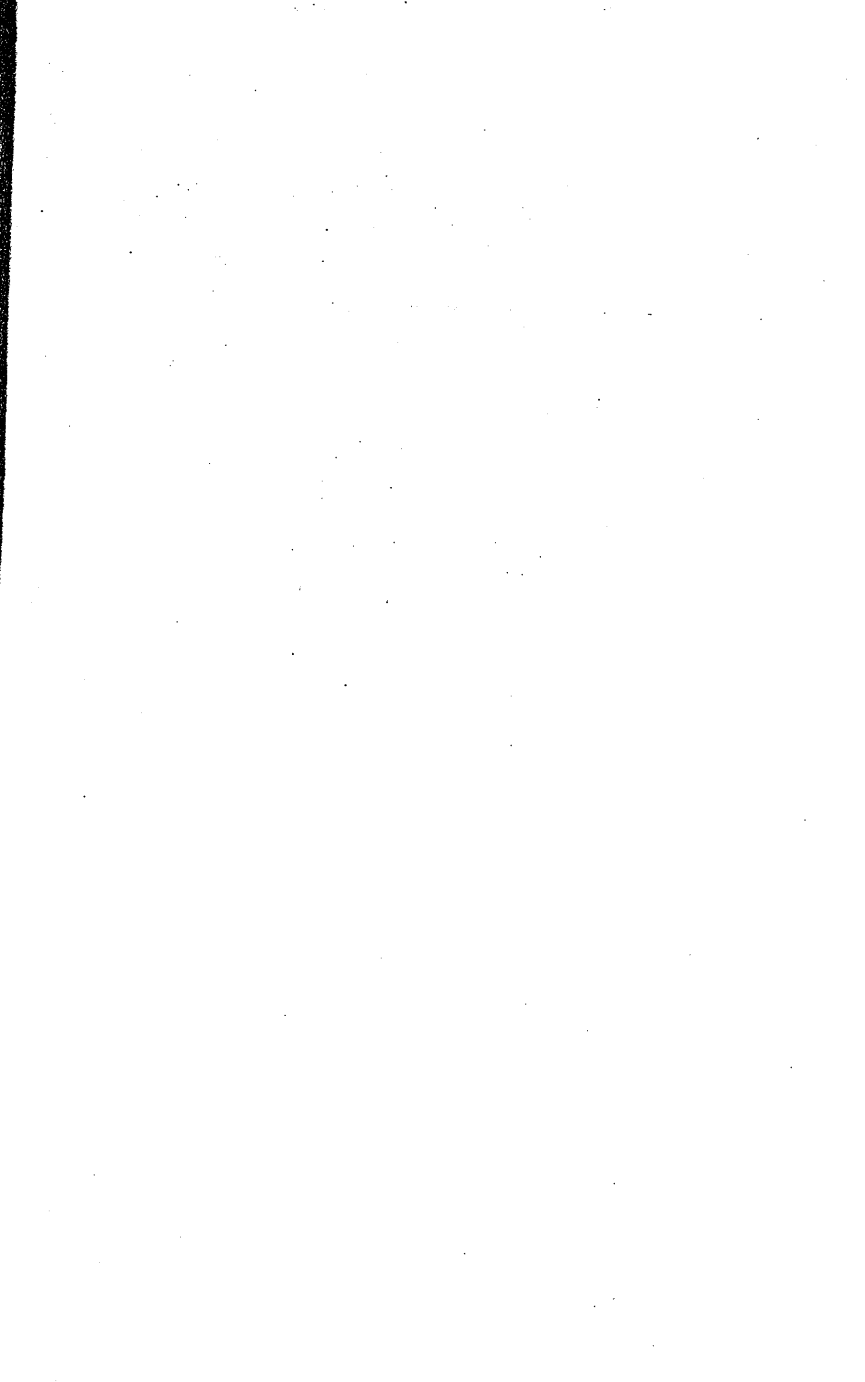
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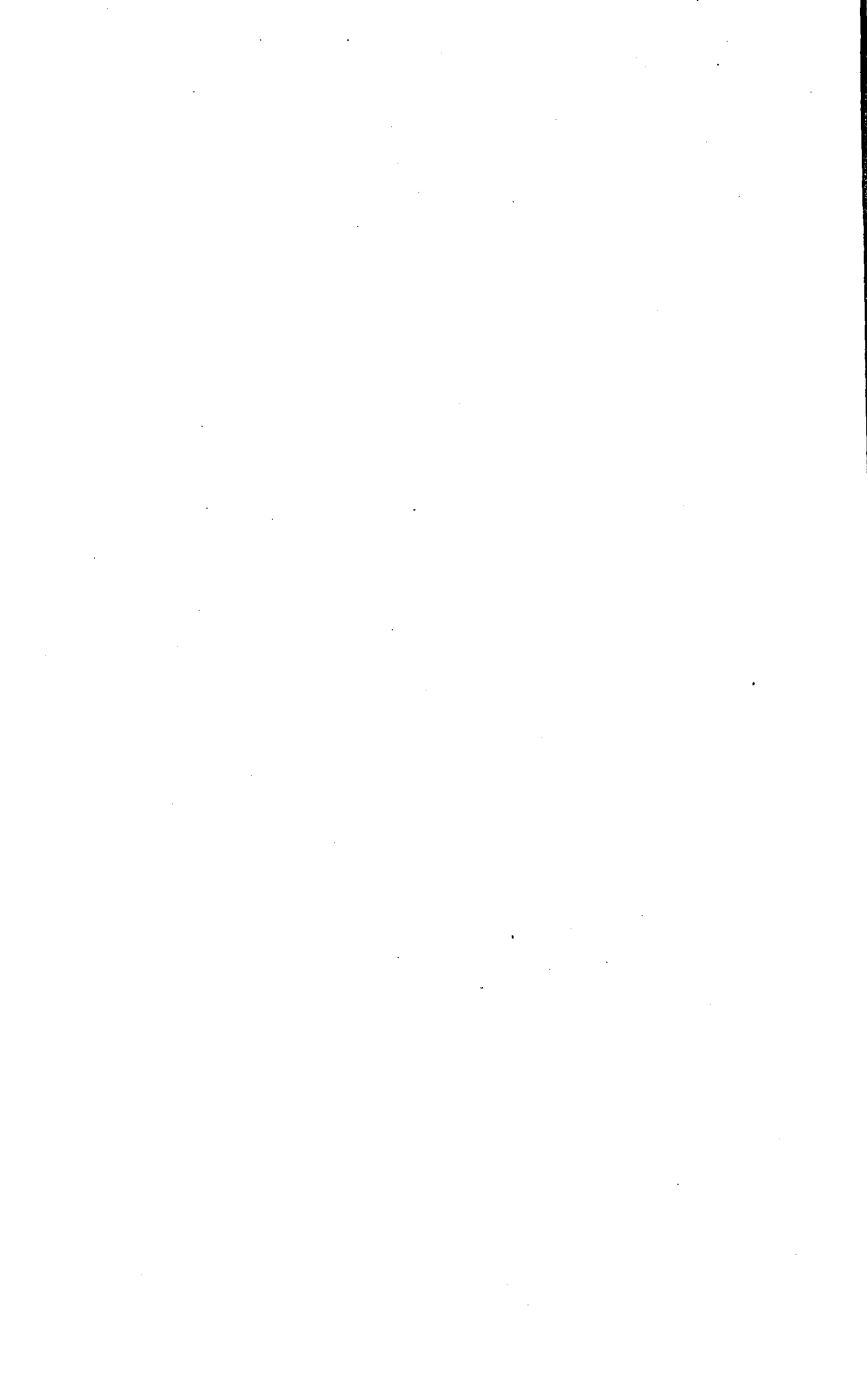
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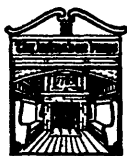
WEEK-DAY SCHOOL SERIES. GEORGE HERBERT BETTS, Editor

THE SPREAD OF CHRISTIANITY

By **PAUL HUTCHINSON**

TEACHER'S MANUAL

By
MARION O. HAWTHORNE



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INTRODUCTION

IN such a course as *The Spread of Christianity* it is highly important that the teacher keep constantly in the foreground of his thinking and planning that he is teaching vastly more than mere facts or a succession of incidents and events. Rather should he aim definitely at developing in the minds of his students a correct historical perspective and point of view, a keen and growing appreciation of all the forces and personalities that have contributed to the success of the Christian enterprise, and finally should he seek to develop within them not only the desire but the ability as well to contribute their share to the further spread of Christianity. The success of this course will depend to a very large degree upon the extent to which it accomplishes this ultimate objective in the lives of the students.

The immediate objectives of the course.—The aim of the course, in accordance with the preceding statement, is threefold:

(1) To acquire a correct and useful body of facts concerning the origin, development, and present status of Christianity as it has functioned and continues to function through the church as an agency. No attempt has been made to study in great detail the history of the Christian Church, with emphasis upon specific events and dates to be memorized. The broad outlines of Christian history have been

presented, and the significant movements traced up to the present time, so that the students may gain a growing and meaningful perspective concerning the advance of the Christian enterprise in the world, and that they may be able to meet more intelligently its present challenge.

(2) To understand and appreciate all the forces, including personalities, that have contributed their share to the spread of Christianity. Throughout the text emphasis has been laid upon certain combinations of circumstances that have aided or hindered the spread of Christianity. At the very beginning the political, economic, and social conditions of the Roman Empire greatly facilitated the spread of Christianity. During the Middle Ages, when the papacy was straining for political power, the spiritual power of the church declined, and the Christian movement suffered. Toward the end of the Middle Ages the quest for discovery and the revival of learning opened up new channels for Christianity's spread. Students should be guided in seeing the relation of these great social, political, and economic forces to the spread of the Christian message.

Throughout the entire movement great personalities have stood out by reason of their great faith, their fearless daring, their humble service. As they are studied in this course it is to be hoped that the students may from their example gain insight into the deeper meanings of Christian service.

(3) To discover opportunities for Christian service in the world to-day, in which the students may express intelligently and effectively their loyalty and devotion to the Christian enterprise. The last ten

chapters of the text are devoted to a study of the spread of Christianity in the modern world. In vivid form is presented the challenge of India, of China, of Japan, of the Dark Continent, of Latin America, of the remote corners of the earth. The needs and opportunities for service are made to stand out clearly and almost glaringly. The call to Christian service is made compelling. It is for the teacher so to guide and direct the thoughts and activities of his students that they may be able to make their full contribution to the spread of Christianity in the modern world.

The subject matter of the course.—In order to achieve these objectives in the lives of his students it will be necessary for the teacher to become thoroughly familiar with the material and point of view of the text. For further study, the bibliography found on pages 275 and 276 in the text will be found very helpful, in addition to the special citations given in connection with many of the chapters in the text.

The general theme and purport of the course is stated thus in our text: "Christianity as a *growing* power is the theme, with the hope that young Christians may find some pride in belonging to a body that, with all its traditions, lives ever on the move. Likewise, the spread of Christianity has been presented, not as some unique phenomenon in a water-tight compartment of its own, but as an integral part of the movement of all history." In thirty-two chapters the student is led from the dawn of the Christian era through the period of spiritual growth, of temporal conquest, of declining power, of revolt and reformation, of new birth, of missionary

zeal to the present, when he must face with the clear vision and noble purposes of his own life the challenge of Christianity in the present hour.

Materials.—Each member of the class should be provided with the textbook and a notebook in order that he may keep a careful record of the assignments from day to day. A wall map of Europe and Asia should be available, as well as a fair-sized wall map of the world.

The following general reference books will be useful to the students as well as to the teacher. As many as possible of the reference works cited in the student's text should be made available.

Encyclopædia Britannica, New York, 1910.

The Catholic Encyclopædia, New York, 1907.

Mediæval and Modern Times, J. H. Robinson, New York, 1916.

A History of the Christian Church, Williston Walker, New York, 1918.

The Religions of Mankind, Edmund D. Soper, New York, 1921.

The Spread of Christianity in the Modern World, E. C. Moore, Chicago, 1919.

Method of teaching the course.—A detailed plan for teaching each chapter has been included in this manual. It must be urged upon the teacher, however, that slavish adherence to the suggested plan may tend to deaden interest in the course.

Each lesson has been developed according to a definite aim. Centers of stress in the chapters have been suggested and procedure outlined. With Juniors and Seniors in high school the discussion method of teaching has been found to yield satisfactory results, and has been employed here. Stim-

ulating thought questions have been suggested. Subjects for research and investigation have been included. A definite effort has been made to stimulate thought, to mold concepts, to develop a point of view in the minds of the students.

An application in personal thinking and cooperative thinking on common problems has been sought in connection with all of the lessons. Individuals and groups grappling with the significant problems and issues connected with the spread of Christianity cannot help but lead to individual and group action in the furtherance of the course of Christianity.



CHAPTER I

THE CHRISTIAN MESSAGE ENTERS THE WORLD

To derive the greatest benefit, both intellectual and spiritual, from the study of the text, "The Spread of Christianity," it is important that at the very outset the students become aroused to a keen interest in the subject. It is their task to discover how the Christian message, as embodied in the life and teachings of Jesus, has spread throughout the world, touching the lives of countless numbers and molding the destinies of men and nations everywhere. Our first lesson furnishes the key to the situation.

Aim.—The central purpose of the first lesson is (1) to study the meaning of the Christian message for individuals and for society and to trace its spread throughout the first three Christian centuries; (2) to discover its application to our lives and to our own day, so that we may do our part in furthering its advance in the world.

Centers of stress.—1. The Christian message is embodied in the life and teachings of Jesus. His distinct purpose was the transformation of life, the regeneration of society. He aimed to lead his followers into a complete understanding of God as their heavenly Father, and into membership in the kingdom of God.

2. The death of Jesus, as well as the later persecution of his followers, led to an increased zeal and

devotion on the part of early Christians and greatly increased their numbers.

3. Within the first three Christian centuries Christianity spread beyond the borders of Palestine and penetrated throughout the Roman Empire, even gaining the approval of Constantine.

4. With the spread of Christianity and with the increase in its followers its organization and simple forms of worship became more complex.

Procedure.—It is desirable for each member of the class to possess a textbook and a notebook. A wall map of the world and an enlarged map of Palestine and the Roman Empire during the early Christian centuries would greatly facilitate the work. The pupils should be encouraged to make their own maps. At the first meeting of the class an opportunity should be given for the students to examine their textbooks and to ask questions regarding the course.

In introducing the first lesson a general discussion based on carefully prepared questions will be found profitable, for with their general knowledge of the historical situation out of which Christianity came, as well as their knowledge of the life and teachings of Jesus, the students will be able to make some worth-while contributions. Such questions as the following might serve to stimulate discussion: What were the political, social, economic, and religious conditions in the Roman Empire that made the spread of Christianity possible? Did the world need the Christian message at that time? If so, why?

To clarify the meaning of the Christian message, references from the New Testament might be discussed, such as:

Matthew 5. 3-9—The Beatitudes.

Matthew 5. 43-48—Love of friends and enemies.

Matthew 22. 35-40—The Great Commandment.

Mark 4. 3-9—The Spread of the Kingdom.

Mark 10. 43-45—The First in the Kingdom.

Finally Matthew 28. 19, 20—The Commission to the World, "Go ye therefore, and make disciples of all the nations, . . . teaching them to observe all things whatsoever I command you; and lo, I am with you always."

With this last reference the spread of Christianity throughout Palestine and the Mediterranean region during the first three centuries should be traced on the wall map. By means of further questions, the centers of stress will be emphasized, for example, Question 2 at the end of the chapter, and Question 4 as well. Did persecution hinder or advance the cause of Christianity? Is persecution ever able to kill a worthy cause? Examples from other periods of history might be introduced. Describe the early form of worship and compare it with the form used at the beginning of the fourth century. Describe the early form of organization and compare it with the organization at the beginning of the fourth century. In your judgment did the Christian message lose any of its power when its forms of worship and organization became so complex? Finally, to what extent had Christianity conquered the world at the beginning of the fourth century?

Application.—Did Christianity come in response to a world need? To what classes did it make its greatest appeal and for what reasons? Does the Christian message have any meaning for our day—for us as individuals and for the society in which we live? How nearly are we living according to the

simple Christian message? The fact that Christianity from the very beginning has depended upon individuals for its propagation, places upon us an obligation to do our share in furthering its advance. Discuss ways and means that have been used in furthering the cause of Christianity and that we ourselves might now employ.

Activity.—Notebook work should be explained and undertaken at the very beginning of the course. Ask the pupils to write a brief description of the conditions, political, social, economic, and religious, of the Roman Empire that made the spread of Christianity possible. Ask them to copy in their notebooks the New Testament references that best explain the meaning of the Christian message. Assign Chapter II and ask them to look up the story of the battle of Milvian Bridge, and write in their notebooks the answers to Questions 1, 2, and 3.

CHAPTER II

CHRISTIANITY FACES THE DANGER OF SUCCESS

At the beginning of the fourth century we find that the Christian message had spread so rapidly that in the year 313 it gained the approval of the emperor, and Christians no longer faced persecution and martyrdom. But, as our text points out, its very outward success was an indication of its inner peril. It will be our present task to discover the disintegrating forces at work at the very heart of

Christianity and to trace their influence in succeeding centuries.

Aim.—The purpose of this lesson is to familiarize our students with the facts related to the development of Christianity under Constantine, including the working out and adoption of the first creed, with a counter movement represented in heresy. We should further help them to appreciate the fact that a man-made creed can never take the place of the moral and social bond found in the life and teachings of Jesus, and that heresy, so called, usually seems to blaze the way into new paths of truth and understanding, that will mean progress to the cause of Christianity.

Centers of stress.—1. With the winning of imperial favor, Christianity no longer faced the danger of opposition and persecution without, but faced greater dangers of success and stagnation within.

2. Constantine's acceptance of the Christian religion was primarily a political move on his part for the purpose of finding a great unifying moral bond which would hold together his huge empire.

3. The universal turning to Christianity on the part of his subjects meant stagnation to the cause of Christ, for the new church was made up mostly of baptized pagans, who desired to win imperial favor, without experiencing any moral or religious regeneration.

4. With the growth of the "Catholic" church, there arose a counter movement in "heresy" which developed into great theological contests and the ultimate production of the Nicean Creed on the part of the defenders of the faith.

5. The Arians, defeated in the theological con-

trovery, and cast out of the church, engaged in a great missionary endeavor which won to Christianity great numbers of the Goths and Vandals. It should be made clear that it was "Catholic" Christianity, not "Arianism," that finally controlled the Goths and Vandals (see Textbook, p. 22).

Procedure.—Picture graphically the status of Christianity during the reign of Constantine by contrasting it with its earlier status. Questions 1 and 2 will furnish a good starting point in the discussion. List on the blackboard and in the notebooks the advantages to the cause of Christianity in the conversion of Constantine, and weigh them carefully with a corresponding list of disadvantages. In this way the "dangers of success" will be thrown into clear relief. Did Constantine succeed in uniting his empire by means of Christianity? Justify your answers. Has any man-made creed ever successfully bound nations or churches or groups together? Why not? What lesson may nations and churches and groups of individuals derive from this early experience of Constantine's? Could the great moral and social ideals of the life and teachings of Jesus serve to unify a nation or the world to-day? Justify your answer. Question 3 may well be introduced at this point, in order to prove that Christianity has always benefited by the noble thinking and fearless declarations of its great prophets. Doubtless members of the class will be able to present fitting illustrations of the struggles leaders of thought have had in all generations and in every field of human endeavor, to proclaim the truth that will make men free.

Application.—While this is primarily an informational lesson from which few personal applications may be drawn, it would be well to clinch two important points, namely, that (1) whereas a man-made creed or system of thought to which men and nations are forced to subscribe is bound to result in disaster, the great moral and religious ideals of Christianity, rightly interpreted and promulgated, will ultimately serve to bind together the now divergent elements in our great social order; (2) “heresy,” so called, is likely to result in the clarifying of the vision of men and in the successful working out of those fundamental principles that govern human relationships.

Activity.—Assign Chapter III. Ask the members of the class to look up in the *Encyclopædia Britannica* an account of the life of Charlemagne and write in the notebooks a brief digest of the account, showing his part in the spread of Christianity. Write the answer to Question 6, describing the contribution of monasticism to the world.

CHAPTER III

THE BREAK-UP OF THE ROMAN EMPIRE

WE come now to a lesson rich in historical material and significant for the “Spread of Christianity.” One brief chapter or class discussion can scarcely scratch the surface of these four momentous centuries that witnessed the collapse of the great Roman Empire and plunged the world into the Dark Ages.

Aim.—(1) To study the historical situation that ultimately led to the fall of the Roman Empire, and (2) to see the significance of this event for the Christian religion, and (3) to discover, if possible, a parallel between this period of history and our own in its relation to the church.

Centers of stress.—1. The historical events leading up to the fall of the Roman Empire brought about the ultimate evolution of a new regime under Charlemagne.

2. The church, at a standstill throughout these centuries and quietly gaining in political momentum to be demonstrated in later years, regarded the “only means of salvation to be membership in the Catholic Church—the organized church became the goal of history and would ultimately triumph.”

3. The rise of monasticism proved a conserving force in the Dark Ages, for it kept alight the fires of learning and saved the great treasures of the past.

Procedure.—Introduce this lesson by asking some member of the class to read aloud the second paragraph of the chapter, in which the author of the text so graphically presents the situation in which the church found itself during the Dark Ages. Certain fundamental questions might be discussed, such as, What part had the church played in the collapse of the Roman Empire? or, Could the Christian message as embodied in the life and teachings of Jesus, properly interpreted and promulgated, have prevented such a cataclysm? Why did the church during this period fail to grip the situation and turn the hearts of men toward the light?

If the members of the class are familiar with the historical facts of this period, it would be advisable

to devote at least half the period to a discussion of the disintegrating forces at work in the Roman Empire that finally led to its destruction. The latter half of the period may be devoted to a study of the relation of the church to the situation.

In this connection refer to the section "The City of God," on page 30 in the text, and compare the points set forth with our present understanding of the Christian message. Try to find in these paragraphs the fundamental cause of the stagnation of Christianity during these years. Is salvation, so called, synonymous with church membership, or, rather, does it mean a life filled with the ideals of the Master, "who went about doing good"? This leads us to a study of monasticism. Call for reports on the assigned Question 6, to supplement and crystallize this discussion on monasticism. Picture vividly the monastic movement, and carefully list its great contributions to the spread of Christianity. How would the injunction of the Master, "He that loseth his life for my sake shall find it," apply to those who sought refuge in the mediæval monasteries? Would our interpretation of this teaching be similar to theirs? Wherein would our interpretation differ and to what advantage to the spread of Christianity?

Application.—This lesson presents many great truths that might well apply to our own lives and to our own day. It pictures vividly a great church in the midst of a great world tragedy, playing little or no part. We have already discussed the causes of the disintegration of the Roman Empire as well as the stagnation of the church in the face of this great cataclysm. We might ask ourselves funda-

mental questions in this connection—Is the church, or organized religion, playing a vital part in the affairs of the world? Could it in any way have prevented the tragedy of the Great War? Why not? What effort is it making toward the prevention of future wars and in the rehabilitation of the world? Would a return to the simple, but fundamental Christian teachings make the church a more vital force in the world? How could this be accomplished?

Activity.—Assign Chapter IV and answers to Questions 1 and 6 to be written in the notebooks. Refer the students to the *Encyclopædia Britannica* for supplementary accounts of the lives of Patrick, Augustine, Boniface, and Ansgar. Ask for oral reports at the next class meeting.

CHAPTER IV

THE WINNING OF NORTHERN EUROPE

WE turn now to a brighter picture. In spite of the apparent lack of vital religion on the part of the church during the Dark Ages, and the evident drawing away of many leaders of the church into hermit cells and monasteries, we find that Christianity in the northern region of the empire was engaged in missionary activity. When religion loses itself in the service of others it somehow gains added power and resourcefulness; thus Christianity in northern Europe kept renewing its strength and spreading its power.

Aim.—(1) To trace the spread of Christianity through Northern Europe and to study the contributions made by certain individuals to this great enterprise. (2) To compare the methods employed then with the methods used in modern times in the spread of Christianity for the purpose of discovering the most effective means at our command.

Centers of stress.—1. The Christian conquest of the northern sections of Europe marks one of the greatest missionary endeavors in the history of the church and also discloses the fact that, with the exception of the work among the Franks, education played a large part in the enterprise.

(1) Wrong methods were used by Martin of Tours and his successor, Clovis, in winning the Franks to Christianity by means of the cruelest kind of warfare. Hence thousands sought baptism to escape death and to win imperial favor, with little or no conception of the real meaning of Christianity.

(2) Through the efforts of Saint Patrick Ireland was won to Christianity. He employed education as a means of making his followers Christians.

(3) Scotland was reached through the efforts of Columba, who likewise established schools in connection with his missions. Columban, another missionary, inspired by Saint Patrick, labored in Gaul and later in Switzerland, where he achieved great success in the cause of Christianity.

(4) It was not until 1030 that Christianity completely won its way into England, although in the seventh century work was begun there at the behest of Pope Gregory.

(5) The Christian conquest of Germany and Scandinavia was a long and tedious process that

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(3) Scotland was reached through the efforts of Columba, who likewise established schools in connection with his missions. Columban, another missionary, inspired by Saint Patrick, labored in Gaul and later in Switzerland, where he achieved great success in the cause of Christianity.

(4) It was not until 1030 that Christianity completely won its way into England, although in the seventh century work was begun there at the behest of Pope Gregory.

(5) The Christian conquest of Germany and Scandinavia was a long and tedious process that

lasted for centuries. Boniface, an English monk, was one of the greatest missionaries who labored in Germany, and Ansgar in Denmark, Norway, and Sweden. He was the first medical missionary.

Procedure.—Our last lesson left us contemplating the evident failure of the church of the Middle Ages to grip the great world situation in which it found itself. We drew some parallels between the church of that day and of our own. We turn now to the brighter aspect of the church's life, and will attempt to trace its great missionary efforts put forth in the conquest of northern Europe.

Find on the map the sections named in our lesson. By way of review, begin at Jerusalem and trace the spread of Christianity from the first Christian century to the eleventh. Ask certain members of the class to present briefly the interesting facts connected with the growth of the church: (1) Its simple organization and worship in the first century, (2) the effect of persecution on the growth of the church, (3) the effect of imperial favor under Constantine, (4) the place of heresy in the life of the church, (5) the fall of the Roman Empire, (6) the rise of monasticism and its effect upon civilization, and (7) Christianity facing the task with renewed missionary zeal in northern Europe.

In connection with the last topic, call upon certain members of the class to recount in turn the Christian conquest of the Franks, Ireland, Scotland, England, Germany, and Scandinavia. Question 3 may be introduced at this point. Ask members of the class to report on what they have read concerning the life of Saint Patrick, Augustine, Boniface, and Ansgar.

The remaining part of the class period may be

devoted to a discussion of Question 6, to be supplemented by further questions: Enumerate and list on the blackboard methods used in the Middle Ages in the spread of Christianity. Make a list of the methods used to-day. Compare their relative effectiveness in the light of results achieved by their use then and now.

Application.—Again we find ourselves in the midst of a great lesson in which certain great truths are emphasized, namely;

(1) Christian missionary enterprises and education have always gone hand in hand.

(2) The most effective methods employed in the spread of Christianity are those which have ministered to the physical, intellectual, and social needs of people, instead of those which force vast numbers into a nominal acceptance of a creed or religion that has little or no meaning for them.

(3) Christianity depends upon individuals for its spread throughout the world. In the life and example of those noble men who have labored in the past in the cause of Christ we may see again our obligation to do our part for the advance of the Christian message in the world.

Activity.—Assign Chapter V, with special emphasis on Questions 1, 2, and 6. Write in notebooks answers to Questions 3 and 4. For supplementary reading on this point refer the students to J. H. Robinson's *Mediæval and Modern Times*, and to John W. Moncrief's *A Short History of the Christian Church*, and A. C. Flick's *The Rise of the Mediæval Church*.

CHAPTER V

THE POPES COME TO POWER

WHEN we consider the Christian Church in its development from the fifth to the ninth century, as compared with its first simple beginnings in the first century, we cannot help but marvel. In the words of our text, "It was a far cry from the day when the emperor crucified the first bishop of Rome to that Christmas day, 800, when the bishop of Rome made a new emperor in a church named for the apostolic martyr!" We are apt to become confused when we attempt to find our way through the great forces that were at work in the world, both in religious and secular affairs, but it is our task to study the manner in which Christianity, in an organized church, succeeded in gripping the world in every phase of its great human relationships.

Aim.—We would hardly define a single aim for this chapter. First of all, we want our students to become familiar with the *facts* of the rise of papal power, but more than that we must help them to appreciate the significance of that power in the making of history. We should further aim to help them see the way in which the heart of the Christian message was all but lost in the machinery of the church and in its credal disputations.

Centers of stress.—I. The facts that established papal power in the world.

(1) The so-called Petrine Theory.

(2) The growing power of the bishop of Rome in secular as well as religious matters.

(3) Gregory the Great, Bishop of Rome, the first Pope.

(4) Charlemagne crowned emperor of the Roman Empire by the Pope, thus demonstrated the height of papal power.

2. The withdrawal of the eastern section of the church, centered at Constantinople, refusing to recognize the supremacy of the church of Rome and its Pope, known to this day as the Greek Catholic Church.

Procedure.—Let us review at this time the meaning of the Christian message, discussed in our first chapter. Do you think that the Christian message has lost any of its power with the development of a highly organized church? Justify your answer. Is it possible for that simple Christian message to apply to the needs of men in every generation and in the midst of changing conditions of life? How? Do we to-day attempt to solve our civic, national, and world problems, or even our personal problems, according to the principles set forth in the life and teachings of Jesus? What would happen if we should?

Our lesson deals with one of the most significant facts of history—the rise and supremacy of papal power in the world. We see the church facing a great opportunity such as it has never had before or since, but because it has lost the secret of the Christian message, its power in the world is destined to crumble and fall as the centuries pass.

Question 1 may be introduced at this time and we may supplement its discussion with further questions. Could the church of the first century fit the needs of the seventh century? Why not? Could the

church of the seventh century fit the needs of the twentieth century? What great principle may we deduce from this discussion with reference to the changing program of the church to meet the changing needs of men?

In answer to Question 3 list on the blackboard for the students to copy in their notebooks the reasons leading to the supremacy of the papacy. Question 4 will supplement Question 3. A brief analysis on the part of the students of Matthew 16. 18-19, as suggested in Question 2, would serve to throw light on the problem. Call for arguments as set forth in Flick, *The Rise of the Mediæval Church*, Chapter III, that prove and disprove the Petrine Theory.

Work out on the blackboard, step by step, the development of the church from the first century to the eleventh, when papal power was supreme, yet the future of that power quite uncertain. Show the disintegrating forces at work as well as the great advance in the attainments of both temporal and religious power.

A brief discussion of Question 5 will lead directly to the discovery of why the eastern section of the church withdrew. Our next lesson will be devoted to a detailed study of this problem. The lesson may culminate in the discussion of Question 6.

Application.—There are certain great problems that thrust themselves upon our thinking. As we attempt to answer these great compelling questions, we see more clearly our duty in the spread of Christianity. As we see the success and failure, the victory and sometimes shameful defeat of those who have labored in the past, it should be our

prayer that we may be guided aright in our interpretations of the facts of history, and that we may see more clearly the function of the church in the world and our relation to it.

Out of this present discussion we may draw three great fundamental truths, each one having meaning for the church in the world to-day. (1) The Christian message always faces the danger of being lost in the machinery of a highly organized church. (2) The program of the church, with the Christian message at its heart, must constantly adapt itself to the changing conditions of life, if it is to minister to the needs of the people. (3) The history of the world might have been vastly different had the papacy retained the spirit of the Christian message at the same time it was exercising universal temporal power.

Activity.—Assign Chapter VI with special reference to Questions 1, 3, and 6. Ask the students to find out for themselves the essential differences between the Greek and Roman Catholics of to-day. This information may be found in the *Encyclopædia Britannica*, or from personal conversation with adherents to these two churches.

CHAPTER VI

THE LATER CHURCH IN THE EAST

WE are apt to forget the fact that a great church was developing in the eastern part of Europe at the same time that Rome was winning its supremacy

in the West. The churches dominated by the great cities of the East were never willing to acknowledge the supremacy of Rome. The struggle between these two great churches extended over many centuries, fraught with almost unending controversy. It shall be our task to trace the development of the Greek Church and to discover what a powerful force it was destined to be in the affairs of the East.

Aim.—Inasmuch as this is for the most part an informational lesson the central purpose of our study will be to secure the facts that led to the separation of the Eastern Church from the Western Church and to trace the development in the Eastern Church.

Centers of stress.—The fact that the churches dominated by the great cities of the East refused to acknowledge the supremacy of Rome led to a separation of the Eastern Church from the Western.

2. There were essential differences between the Greek and Roman Christians due to the mystical, philosophical mind of the Greek and the practical mind of the Roman. This fact led to almost unending controversies.

3. After centuries of conflict, the final break with the Roman Church came in 1453, when the Turks captured Constantinople.

4. The Greek Church engaged in widespread missionary activities.

(1) Cyril and Methodius among the Bulgarians and Moravians.

(2) The Christian conquest of Russia in the eleventh century.

(3) The Nestorian missions in Persia.

(4) The Christian Church in Armenia.

(5) The Coptic and Abyssinian Christians.

Procedure.—Use a wall map of Europe to introduce the lesson. Ask a member of the class in answer to Question 1 to trace the territory of the Greek Church at the time of the break with Rome. Compare the size of its territory with that of Rome.

Proceed with the facts of the lesson from this point by means of questions, such as: Why were the churches of the East unwilling to acknowledge the supremacy of Rome? Was the Roman Church justified in claiming supremacy over the whole of Christendom? Why or why not? Discuss the essential differences between the Romans and the Greeks as to mental characteristics. What were the chief disputes that took place between the two churches? Introduce Question 2 for discussion at this point. Should pictures and images (symbols) be used to-day in our churches or Sunday schools? Justify your answer.

Trace the events which led directly to the separation of the two churches in 1453. What part did the Mohammedan invasion play in this time? If the two churches had remained united would the Mohammedan conquest of Constantinople have taken place? What effect did the conquest of Constantinople by the Turks have upon the life of the Greek Church? Discuss the missionary efforts of the Greek Church, showing how Christianity spread through Bulgaria and Moravia, Russia, Persia, even extending to the Armenians, Copts, and Abyssinians. Question 4 will prove a stimulus to discussion. Ask some member of the class to read from his notebook what he has written concerning the Greek Church in Russia to-day. Conclude the

lesson with a discussion of the differences between the Greek and Roman Catholic Churches to-day, with special reference to the investigations carried on by the students outside of class.

Application.—No doubt this lesson dealing with the organization and spread of the Greek Catholic Church will reveal to our students an entirely new aspect of the spread of Christianity. There are two fundamental points that should be stressed, namely, (1) that while the Greek Catholic Church has never played such an important rôle as the Roman Church, it has been a tremendous force in the eastern part of Europe and is destined to exert a still stronger influence in the future; (2) that had the church remained united the history of Christendom might have been different. Our chief contribution in this lesson will be in helping our students to comprehend the magnitude and scope of the Eastern Church and its particular rôle in the affairs of Eastern Europe. We should also stress the importance of the missionary activities of the Greek Church and the fact that in the face of possible ruin the church never lost sight of its great mission to the world.

Activity.—Chapter VII will prove a most interesting lesson, providing the students make the necessary preparation. In addition to studying the chapter, ask the students to compare, by means of an outline written in the notebooks, the outstanding characteristics of the life of Jesus and Mohammed; the religion of Jesus and Mohammed. Refer them to Soper's *The Religions of Mankind* for detailed information on Mohammedanism and to Grant's *Life and Times of Jesus* for detailed information

on the life and teachings of Jesus. This study will constitute the basis for discussion in the class period. Consider in connection with this problem Questions 1, 2, and 6.

CHAPTER VII

CHRISTIANITY'S GREATEST RIVAL

OUR present chapter deals with a study of Mohammedanism, Christianity's greatest outward foe. We shall see how this great world religion developed under the leadership of one man, and how it has spread throughout the Eastern world, even at times seriously threatening Europe. It will prove very interesting to contrast the life of Mohammed with the life of Jesus, as well as Mohammedanism with Christianity.

Aim.—(1) To become familiar with the life and works of Mohammed. (2) To study Mohammedanism as a great world religion, noting its points of strength and weakness, and to trace its spread throughout the Eastern world. (3) To compare the life and teachings of Mohammed with the life and teachings of Jesus, for the purpose of discovering how Christianity could successfully combat such a foe then, and even to-day.

Centers of stress.—1. The life and work of Mohammed—his life in Arabia as a camel driver, the development of his religion, his flight to Medina, the ultimate triumph of Mohammedanism, accompanied by its moral degeneration.

2. The religion itself—the Koran and its teachings, its strength and weakness.

3. The spread of Mohammedanism—its contact with Christianity, its attempt to invade Europe and the Battle of Tours, the establishment of the Turkish Empire.

4. Mohammedanism contrasted with Christianity.

Procedure.—Our text refers to Mohammedanism as “Christianity’s Greatest Rival.” Is the statement justified? In order that we may fully appreciate the significance of Mohammedanism as a foe to Christianity, we must first of all become familiar with the religion itself and with the life of its founder. If the students have studied the text, they will be able to discuss the life of Mohammed. What were the influences at work in his life that led to his developing this new religion? Why was Mohammedanism not widely accepted in its early stages? What is the meaning of *Hegira* and its significance for Mohammedan history? What means did Mohammed employ in the spread of his religion? At what point did Mohammed fail in living up to the early principles of his religion? How did this departure from his earlier teachings affect the spread of Mohammedanism?

At this point it would be well to introduce a comparison of the life of Jesus with that of Mohammed. Picture graphically by means of students’ reports the events in the life of Jesus that so clearly illustrate the great moral and ethical principles which his religion embodies. Compare Jesus’ method of work with that of Mohammed. What was Jesus’ attitude toward a display of power and the use of force in spreading Christianity? On the other hand, what methods did Jesus use? Give illustrations. What was the effect upon the ethical principles of

Mohammedanism when Mohammed succumbed to the lure of earthly authority? When and where did Jesus face a similar temptation? What would have been the immediate results in the work of Jesus, had he accepted temporal power? What would have been the ultimate results?

What is the meaning of the term "Islam"? Explain in detail how the central idea expressed in the term "Islam" is operative throughout the entire faith of the Mohammedans, namely, in their idea of God, their philosophy of life, immortality, and so forth. What are some of the essential teachings of the Koran? What are the essential weaknesses of Mohammedanism, relating to (1) development of learning, (2) slavery, (3) position of women, and (4) methods employed in the spread of Mohammedanism? What effect have these four factors had upon the countries dominated by Mohammedanism? Cite graphic illustrations from history and from the present time.

In this connection let us consider Christianity as a great world religion in comparison with Mohammedanism. A review of our first lesson might help to stimulate discussion. What great moral and ethical ideals does the Christian message embody as compared with the moral and ethical ideals of Islam? What does the Christian message say about the Fatherhood of God, the universal brotherhood of man, the worth of each individual, leadership through service, high ethical standards of living, hope and faith in the ultimate triumph of truth and righteousness? How do Christian nations to-day regard the search for knowledge and the promotion of education? What is their attitude toward

slavery, toward the position of women? In your judgment, what nations are assuming positions of leadership in the world to-day, those that uphold the highest ethical and religious standards of living or those that are bound to a fatalistic, unmoral system of religion, such as Islam?

On the other hand, we dare not disregard the fact that Islam has made tremendous progress throughout the Eastern world. What countries to-day are dominated by Mohammedanism? About how many Mohammedans are there in the world? How does this figure compare with the number of Christians in the world at the present time? Would these figures indicate that Mohammedanism is still Christianity's greatest outward rival? If so, what is to be done about it?

Application.—We must admit that Mohammedanism is still a dangerous rival of Christianity. We have studied the life of its founder and have made vivid his teachings and his methods by comparison with the life and teachings of Jesus. The teacher should see to it that the discussion at this point is carefully directed and its results crystallized.

Although we as Christians feel very strongly that Christianity is vastly superior to Mohammedanism and that the ideals of Jesus will never be supplanted by the unmoral, unethical ideals of Mohammed, we must not be blind to the fact that there are millions of followers of this faith throughout the entire Eastern world and in some sections of the West. It is, therefore, our problem to put into operation definite methods of procedure, that we may be able to combat effectively Mohammedanism, Christianity's greatest rival. We might find

in a careful study of Mohammedanism's weaknesses, found on page 64 in our text, suggestions of certain effective weapons, namely, education, the elevation of the Christian ideals concerning the worth of the individual, especially womanhood, the use of Christian methods, attempting to minister to the needs of the people rather than resorting to warfare and other forms of torture. It must be pointed out that our Christian missionary program among the Mohammedans is making use of these methods at the present time.

Activity.—Assign Chapter VIII. Refer the students to J. H. Robinson's *Medieval and Modern Times* for detailed treatment of feudalism. Assign the following topics and ask each member of the class to write in his notebook a brief discussion of *one* topic.

(1) The economic, social, and religious life on a European manor preceding the period of the Crusades.

(2) The status of the following under the feudal system: the lord, the noble, the peasant.

(3) A description of certain customs peculiar to feudalism, such as the ordeal and methods of punishment.

(4) The advantages and disadvantages of feudalism.

(5) Traces of feudalism in our present-day life. This should be followed by a brief written outline of the crusades, including (1) the causes, (2) the character of the first crusades, and (3) the results of the entire movement.

CHAPTER VIII

THE CHURCH GOES TO WAR

It is not possible in one brief lesson to make an intensive study of this great period of the crusades. Even though the objective results that were achieved were not great, there was a great *spiritual* power back of the enterprise that we cannot fail to recognize. We can scarcely realize what a great movement this was in the life of the church during the Middle Ages.

Aim.—In spite of the fact that this is primarily an informational lesson, it is to be hoped that the students will see more than the facts to be mastered, and that they will also catch something of the great spirit that united all the forces of the church—men, women, children, nobles, lords, and peasants—in this movement we call the crusades. Our purpose should be (1) to help the student understand the causes leading up to the crusades, the crusades themselves, and the results achieved, (2) to arouse within them a keen appreciation of the struggles put forth during the Middle Ages to keep Christendom united, in spite of the disintegrating forces at work within the church, as well as the foes without, (3) to engender something of the “crusader” spirit in each student for use in these times.

Centers of stress.—1. The crusades provided a good outlet for the warlike enthusiasms and martial activities fostered by the feudalistic system of life.

2. There were three immediate causes of the crusades:

(1) The Christians were desirous of wresting the Holy Land from the hands of the infidel Turk.

(2) Europe was under the necessity of uniting all its forces to fight back the Turks from its eastern borders.

(3) The Pope of Rome saw in the crusades a chance to heal the schism between the Eastern and Western Churches, and to unite all Christendom under his supreme authority.

3. After the success of the first crusade the old enthusiasm died out and the movement degenerated to a very low level.

4. There were few objective results from the crusades, but our author lists four directions in which progress was made, that meant much for later development in European church history.

Procedure.—Our text holds the point of view that the feudalistic system of Europe fostered certain warlike tendencies, for which the crusades proved an outlet. Spend part of the session in a discussion of feudalism. Call for reports on topics assigned at the preceding hour.

(1) The economic, social, and religious life on a European manor preceding the period of the crusades.

(2) A description of certain customs peculiar to feudalism, such as the ordeal and methods of punishment.

(3) The advantages and disadvantages of feudalism.

(4) Traces of feudalism in our present-day life. Inasmuch as the feudal system forms the background of mediæval church history, it seems quite fitting that we take the opportunity of discussing it in detail. We are now ready for the question, In what

way did feudalism contribute directly to the success or failure of the crusades? Was it or was it not possible for such a stratified society to work together for a prolonged period of time to attain a common end? Justify your answer. What can you discover about the character of the men who made up the crusades? (Question 4.) What do you consider as some of the chief motives lying back of their forming the crusades. What effect did these motives have upon the final outcome of the movement?

In order that we may appreciate the full significance of the crusades it is necessary that we understand the chief causes. What were the three great causes of the crusades? Discuss each cause as a deciding factor in the carrying on of the crusades. Which of these three causes was the most fundamental, at least for the later life of the church?

Our text deals in detail with only the first crusade. Under what circumstances was it launched? Who was the most outstanding figure in the first crusade and what contribution did he make? Call upon some student to supplement from his outside reading the textbook description of the first crusade. Did the first crusade accomplish any lasting results?

What were the disintegrating forces at work within the movement itself that finally led to its failure? Could any such movement ever be permanently successful? Why or why not? We have stated that the crusades were undertaken for three great causes. Can you find any trace of these causes in the final outcome of the crusades?

The author points out four results of the crusades, four directions in which progress was made. Discuss each of these for the purpose of finding out

their relative value. What do you consider the most important result of all, and why? (Question 5.)

Application.—There are lessons to be drawn from our study of the crusades, lessons that may apply to individuals or to institutions as well.

(1) Class distinctions and differences of thinking are swept away in the presence of a great common ideal or purpose. This most certainly was the case when men and women of all classes, even those representing different branches of the church, were welded together as a unit, gripped by the mighty challenge of the crusades.

(2) Unintelligent enthusiasm is a dangerous thing. Many who joined the crusades had no idea what the movement was all about or for what cause they were enlisting. Therefore there were conflicting motives, which led to unconcerted action and ultimately to disintegration.

(3) Selfish motives and unwholesome ideals will ruin any great cause and lead to ultimate defeat.

These last two points are negative in character, but none the less important. It would be well to consider them carefully not only in connection with the crusades, but in connection with our individual life. The first point mentioned is also important. During the World War we had a fitting illustration of how nations, races, colors, and creeds joined forces in a great cause. The test comes, however, after the stimulus is removed and we settle down to the old routine. We are facing this situation now in the after-war days. The question that still remains unanswered is, "Are we going to come out of this period of reaction much stronger than we were before?"

Activity.—Assign Chapter IX. Look up in the *Encyclopædia Britannica* a detailed account of the life of Saint Francis of Assisi. Write a brief statement as to the meaning of each of the seven sacraments. Refer to article on "Sacraments" in Hastings' *Encyclopædia of Religion and Ethics*.

CHAPTER IX

LIFE AND WORSHIP IN THE MEDIÆVAL CHURCH

WE must guard against giving to our students the impression that the main enterprise of the church of the Middle Ages was carrying on strife and warfare both within and without its borders. On the other hand we should help them to realize that through all this evident chaos and struggle a great church was evolving, built upon the simple faith and allegiance of its millions of followers. Our present chapter sets forth in a concise manner this phase of the church's life. We shall discover that the church was a vital force in the life of the people as we trace the development of its temporal power and the growth of ritualistic worship and sacraments, and the erection of its magnificent cathedrals. Let us keep in mind the simple Christian message as propounded by Jesus himself, and try to see its relation to the life and worship of the mediæval church.

Aim.—It should be our purpose in this lesson to help our students trace the spiritual evolution of the church through the centuries, helping them to under-

stand that it has always existed for the masses of people, being built on their faith and attempting to minister to their needs as they were interpreted at that time. The facts of the lesson should be mastered, namely, the theory of the church in the Middle Ages, the development of ritual, and the meaning of the sacraments, the building of the cathedrals and finally an understanding of the place of the church in the lives of its members. We should further seek to develop within our pupils a deep appreciation for the ministry of the church and a desire to be loyal and intelligent members of it.

Centers of stress.—1. The place of the church in society during the Middle Ages, and the fact that its strength rested upon the faith and allegiance of the common people.

2. The temporal power of the church reached its height in the eleventh century. The power of the Pope was declared absolute and infallible in both secular and religious affairs. The membership of the church included all the subjects of all the states of Europe. Taxes were exacted from all.

3. In spite of the many instances of abuses and sin throughout the church among the clergy, there were thousands of humble priests who rendered faithful service to the common people, and greatly furthered the spread of Christianity.

4. With the growth of the power of the church and the elevation of the clergy from the masses of the people there grew up an elaborate ritual, in the Latin language (which still persists in the Catholic ritual), and which the clergy alone could read. With this ritual came the sacraments. A further

expression of this formal type of religion was the cathedrals, which were built with funds collected for the most part from people who by contributing hoped to escape the punishment of purgatory.

Procedure.—Throughout this course we have emphasized the necessity of the Christian message adapting itself to the changing conditions of life in a constantly expanding world. As we approach Chapter IX no doubt we are thinking that the Christian message has been all but lost, but a careful analysis of the situation will reveal the fact that the great truths of Christianity were the dynamic forces in the life and faith of millions who called themselves Christians. We must admit, however, that ignorance and repression among the victims of the feudal system precluded an intelligent grasp or understanding of the Christian message. For that reason we are apt to find many indications of a type of Christianity not in keeping with the ideals of Jesus, but, rather, a superstitious adherence to certain lower forms of theological dogma and customs.

With this in mind let us proceed with a careful study of the lesson in which ample opportunity should be given for reports and discussion on the part of the pupils.

Our text speaks of the "Theory of the Mediæval Church." What is the meaning of that? List the main points of that theory, such as (1) the supremacy of the Pope, (2) the infallibility of the church and the Pope, (3) the temporal power of the Pope, (4) the all-inclusive membership of the church, and (5) the universal taxation of its membership. Trace the steps involved in the development of this "the-

ory." Do you consider this so-called theory in keeping with the ideals of Jesus for the spread of Christianity? Justify your answer. Try to find in that theory the elements that would lead to progress and those that would hinder progress in the spread of Christianity. It is to be hoped that the teacher would guide the discussion very carefully at this point, so as to bring out the essential facts.

Study carefully the section on the "Life in the Mediæval Church." Do not allow the discussion of abuses within the church to consume much time, but, rather, emphasize the fact that in spite of this condition there were hundreds of humble parish priests and "gentle, scholarly souls within the monasteries rendering faithfully the service expected of them." Ask some member of the class to report on the life and work of Saint Francis of Assisi. Suggest ways in which Christianity was greatly furthered by this faithful follower of Christ. No doubt many teachers will be tempted to conclude the lesson at this point in order that the ideals of the life of Saint Francis might be firmly fixed in the minds of the students, but we must consider another important phase of mediæval church life, namely, the development of ritual and sacraments, accompanied later by the building of cathedrals. With the separation of the clergy from the laity, there grew up an elaborate system of worship, which required a suitable place of worship. What was the real motive lying back of these three phases of mediæval church life, namely, the ritual, the sacraments and the cathedrals? How do we regard these phases of worship to-day in the light of the motive which first called them into being?

What contribution did the development of this system of worship make to the spread of Christianity? Did it promote or hinder the spiritual development of the church? Does an elaborate system of worship in our churches to-day promote or hinder spiritual development?

Enumerate the seven sacraments of the Roman Catholic Church. Call for brief reports of the meaning of each sacrament, introducing Question 4 (part 1) at this point. Briefly summarize the discussion in accordance with the application.

Application.—Three great truths may be gleaned from this lesson, namely:

1. The spiritual power of the church rested upon the simple faith and allegiance of the great masses of the people. If Christianity is to prosper this must always be true.

2. While the papacy was spending itself in the development of the "Roman Theory of the Church," and in establishing temporal power, the simple parish priests were humbly ministering to the needs of the people, and within the walls of the monasteries faithful scholars were keeping aflame the light of learning. The spread of Christianity depends not so much upon a few select leaders as upon the faithful service of the great numbers of men and women giving their lives in humble and sometimes obscure service.

3. Elaborate ritual, sacraments, and magnificent cathedrals are merely the artificial tools of worship, a means to an end. Indeed, they may even hinder the development of a real spiritual life when actuated by unworthy motives. True worship is of the heart, and while it is often promoted by means

of ritual, sacraments, and cathedrals, there is danger in an over-emphasis upon the outward signs, the material means.

Activity.—Assign Chapter X. Answers to Questions 1, 3, and 6 should be written in the notebooks.

CHAPTER X

CHURCH AND STATE

THE spread of Christianity throughout the Middle Ages was accompanied by the ever-increasing temporal power of the Pope. The fall of the mediæval church began when the Pope was no longer able to dictate the policies and control the affairs of the growing kingdoms of Europe. One can hardly help wondering what would have happened to the Christian message had this struggle continued longer. On the other hand, we might ask ourselves the question, What would have been the history of the church had different motives controlled the actions of the Papal powers when their church at one time embraced in one great spiritual kingdom the whole of Christendom?

Aim.—The central purpose of this lesson is to help the students understand and appreciate the forces at work in the struggles between church and state, and to see why the church, once standing at the very apex of temporal power, gradually lost its hold on the kingdoms of Europe. We should further aim to discover, if possible, what was happening to the spiritual life of the church during this period of struggle and change.

Centers of stress.—1. The papal power developed under Gregory VII and grew continually until it reached its height about the eleventh century. The Pope of Rome dominated both the secular and religious life of western Europe, his power having been pronounced both supreme and infallible.

2. With the period of the crusades came a change. Stronger kings occupied the thrones of Europe, and throughout their kingdoms controversy and revolt were rampant against the supremacy of the papacy.

3. The points of controversy between the church and the state were as follows: (1) the power of investiture, (2) whether or not the clergy should marry, (3) the legal jurisdiction of the church, (4) taxation.

4. There were certain dramatic episodes in the struggle, namely, the struggle of Henry IV with Gregory VII over investitures, the humiliation of King John of England by Innocent III, which ultimately led to the signing of the Magna Charta, finally, the Babylonian captivity, which meant a final break between the church and state.

Procedure.—This is primarily an informational lesson; however, a careful examination of the situation existing between the church and the state during the period of the rise and decline of the mediæval, will serve to raise very stimulating questions in the minds of the students.

Question 1 will serve as a starting point in the discussion. Review in this connection certain points discussed in Chapter V, namely, the reasons lying back of the supremacy of the papacy. Granting the validity of the theory of the supreme power of the Pope, what were the inherent advantages to the

spread of Christianity? List them on the blackboard. Make a corresponding list of its inherent disadvantages or hindrances to the spread of Christianity. In view of these facts, what are your conclusions concerning the supremacy of the papacy?

Let us consider the forces at work in European life during the crusades and immediately following, which seriously threatened the overthrow of Papal power.

1. The growth of the power of European kings.
2. The power of investiture.
3. The right of clergy to marry.
4. Legal jurisdiction and the right of taxation.

Discuss each of these factors in sufficient detail to show how they affected the relation between the church and the state.

Specific instances of the struggle between these two powers will add interest to the class discussion. Supplement the text with a more detailed account of the struggle between Henry IV and Gregory VII. Introduce Question 3 at this point to supplement the account of the episode between King John of England and Innocent III. This discussion will reveal the reasons why the temporal power of the Pope crumbled.

Application.—Two factors should be stressed in concluding this lesson, namely, that (1) the theory of the supreme *temporal* power of the papacy was not in harmony with the ideals and teachings of the Christian message; (2) if the papacy had used its position to weld together the forces of Christendom in a great *spiritual* kingdom, dominated by the ideals and teachings of the Christian message, the history

of the Christian Church, as well as the history of the nations of the Western world, might have been vastly different.

Activity.—Assign Chapter XI. Ask different members of the class to prepare reports on Questions 1, 5, and 6, the latter to be answered in greater detail than the question would imply.

CHAPTER XI

THE DAWN OF A NEW AGE

WITH the collapse of the temporal power of the church in Europe another most significant movement was developing. We concluded our last lesson with the statement that the history of the church and of the nations of Europe might have been different had the church engaged in the great task of building a spiritual kingdom based on the ideals of Jesus rather than setting up a great man-made temporal power. Our present chapter begins on a more hopeful note—that, in spite of the corrupt temporal power of the papacy, there was growing out of the heart of Europe a great movement in the direction of *spiritual*, as well as material progress and prosperity.

Aim.—(1) To trace the origin and development of the educational ideal in Europe during the period of the revival of learning. (2) To see the significance for the spread of Christianity of the development of scholasticism and the invention of gun powder, the printing press, and the compass. (3)

To appreciate these great contributions of the period of "new birth" not only in the light of their effect upon the growth of Christianity in the Middle Ages, but more especially in relation to their place of usefulness, along with more recent discoveries and inventions, in the program of the church of the present day.

Centers of stress.—1. The revival of learning and the development of the educational ideal throughout Europe.

(1) Scholasticism, an attempt to reduce to a system the thought of the day.

(2) The rise of the universities.

(3) The rediscovery of Latin and Greek.

(4) The development of secular literature.

2. Three great discoveries—gun powder, the printing press, and the compass.

Procedure.—Our present lesson deals with a most significant movement in the history of Christian civilization. The teacher should attempt to present the facts as graphically as possible and to direct the discussion in accordance with the aim of the lesson.

Introduce the lesson with questions, such as: What do we mean by the "dawn of a new age"? What were the factors at work in the world which gave rise to this period of "new birth"? Question 2 will stimulate discussion at this point. How would a *rediscovery* of the real meaning of the Christian message have influenced the intellectual and material progress of this period?

Turn to the movement itself. What was the scholastic movement and what part did it play in the period of the Renaissance? Call for a report on Question 1, with particular emphasis on the con-

tributions made by universities and other centers of learning to the spread of Christianity. What contributions are higher institutions making at the present time to the spread of Christianity, in America and in foreign mission fields? Why is education essential to moral and religious development as well as to material progress?

Mention the important discoveries in the direction of classical learning—Latin, Greek, and the production of secular literature. Question 3 may be introduced here to show how the rediscovery of Greek led to the production of a Greek New Testament as an important forerunner of the later religious revival.

We have discussed in preceding lessons the feudal system. Why was lasting progress in any direction impossible while such a social system as that prevailed? Review the conditions of life under the feudal system that precluded intellectual or material progress. Discuss Question 4. Which influence has played a greater part in the spread of Christianity, the discovery and use of gunpowder or the development of education? Justify your answer. Has the highly specialized use of gunpowder in the inventions of modern warfare been a hindrance or an aid to the highest development of civilization? Is it possible to reconcile war with the ideals of the Christian message? When, if ever, and under what conditions is war justified? Relate this discussion to part (3) of our aim for this lesson.

Call for a report on Question 5. How had the Bible been written and circulated before the invention of the printing press? Review in this connection the contributions made by monasticism in the conservation and promotion of learning. Are we

correct in assuming that errors in translation and interpretation might have been made during the centuries when the Bible was copied by hand? How does this assumption affect the value of the Bible and our attitude toward its value? Refer to J. Patterson Smythe—*How We Got Our Bible*, and to Richard Lovett—*The Printed English Bible*.

Call for a report on Question 6 and conclude the lesson with a discussion of the contribution to the spread of Christianity in the invention of the compass. An effort should be made in this lesson to relate the influence of this great period of "new birth" not only to the spread of Christianity in the fourteenth century but to our own day as well.

Application.—In addition to acquiring the facts of the lesson, our students should come to realize the great fundamental truth that the growth of the Christian Church has been advanced or retarded according to the ideals dominant at each particular stage of its development. During the rise of papal supremacy, when the acquisition of temporal power was being emphasized, much of the spiritual vitality of the church was lost, but with the dawn of a new age, when intellectual and spiritual ideals were being rediscovered, Christianity experienced a "new birth." With new facilities at its disposal in the invention of gunpowder, the printing press, and the compass, Christianity was destined to advance in its larger spiritual ministry to the world.

Activity.—Assign Chapter XII, with special emphasis on the suggestions for discussion at the end of the chapter.

CHAPTER XII

NEW CHANNELS FOR CHRISTIANITY'S
SPREAD

WE are here confronted with a most astonishing expansion of the world that took place during the latter half of the fifteenth and the first half of the sixteenth centuries. It was an age of exploration and discovery, opening up new worlds for Christianity to conquer and new channels for travel and communication all over the world. In our text we are told that "we need to remember that these navigators were good members of the Catholic Church. Never the new land was opened to exploration and colonization but that there came ashore with the soldier and his firelock the priest and his baptismal water. And when the age of discovery came to an end we see, as we study it from this distance, that there had been opened on every sea innumerable roadways down which the gospel was to pass to the evangelization of great portions of the earth."

Aim.—There is no doubt but that the average student of our text is already familiar with the facts of this lesson. It should be our purpose, therefore, to relate those facts to our larger problem of the spread of Christianity. We should also help our students to see the challenge that came to the church in the discovery of a new world and to appreciate the manner in which the church met that challenge.

Centers of stress.—I. The thirst for knowledge discussed in the preceding chapter gave rise to a

spirit of adventure—a desire to discover the fabled lands of wealth and riches that lay beyond the seas.

2. The Renaissance revealed the fact that Ptolemy, who had lived in Egypt in the second century, taught that the world was a globe, and in 1492 this fact was further confirmed by a globe made by Behaim, a German. This assurance led mariners to dare to sail the uncharted seas far out from the shores of their own country.

3. The age of exploration and discovery included the following adventures of the Portuguese:

(1) The discovery of Cape Verde in 1445.

(2) The Cape of Good Hope rounded in 1486 by Diaz, who in 1498 discovered Calicut.

(3) The discovery of America in 1492 by Columbus.

(4) The exploration of Vasco de Gama in 1498.

(5) Magellan's explorations around the southern tip of South America in 1519.

4. The explorations of the Spaniards included

(1) The conquest of the West Indies.

(2) Balboa's crossing of the Isthmus of Panama and his discovery of the Pacific Ocean.

(3) The conquest of the Aztecs by Cortez and of Peru by Pizarro.

5. The explorations of the English centered around the northwestern coast of North America, later spreading to the West Indies and South America.

Procedure.—It has already been mentioned that our students will be familiar with the facts of this lesson. Nevertheless a review of these facts is essential, in order that they may be related to our larger problem.

Open the discussion by means of questions. What facts discussed in our previous lesson gave rise to the spirit of adventure found in our present study? Was the desire for adventure the chief motive lying back of the age of exploration and discovery? If not, name the other motives. Do we generally find these same motives operative in any age of adventure? Explain your answer by means of illustrations from other periods of history.

What part did Ptolemy play in this new age? Question 1 will serve to stimulate further discussion at this point. How did Behaim's further confirmation of Ptolemy's theory affect the activities of this period?

Indicate briefly the explorations carried on by the Portuguese, the Spaniards, and the English. Introduce Question 4 for discussion at this point.

Conclude the class session with Question 5, which may be supplemented by further questions. What were the differences in racial background, temperament, and religious attitude between the Spanish and the English? How might these differences influence the later religious history of regions in South America and North America settled by these respective European nations? Can you perceive how these differences might further affect not only the religious history but their political, social, moral, and economic history? Derive your answer from the present conditions in South America as compared with North America.

Activity.—Assign Chapter XIII for study with special emphasis on the suggestions for discussion at the end of the chapter. Assign to individual students for reports in class Questions 1, 4, and 6.

Refer to articles in the *Encyclopædia Britannica* for Questions 1 and 4 and to Hastings' *Encyclopædia of Religion and Ethics* for Question 6.

CHAPTER XIII

THE ROMAN THEORY OF THE CHURCH CHALLENGED

DISCOVERY and change were not confined alone to the intellectual and material realms, but religion as well was destined to undergo very fundamental changes during the period of awakening about which we have been studying. The remainder of our text is devoted to the evolution of Protestantism, as it grew out of the Reformation of the sixteenth century. Our present lesson deals with its earliest beginnings under the leadership of Martin Luther. As we proceed in our study we shall see how this great movement has spread throughout the whole of Christendom, engaging in great missionary and educational enterprises in its attempt to carry the Christian message to the great masses of the people. On the other hand, it will be interesting to study the effect of this movement on the life and organization of the great Roman Catholic Church.

Aim.—The central purpose of this lesson is (1) to study the causes that led inevitably to the Protestant Reformation. We should help our students to see that while there were many obvious but rather subsidiary causes, the chief cause inhered in the decline of the *spiritual* power of the church. This disintegrating process had been going on for centuries,

indeed, from the very beginning of the history of organized Christianity, when men began to lose sight of the real meaning of the Christian message in the midst of a rapidly developing and complex church organization, based on *temporal* power. (2) To study the life and work of Martin Luther in their relation to the great movement which he promoted. (3) To awaken within our students the desire to possess the great spiritual insight, religious fervor, and powers of leadership which made possible Luther's life and work, so that our students may serve in a larger and more intelligent way the church of the present day.

Centers of Stress.—1. The immediate causes of the Protestant Reformation were:

(1) The disintegrating forces at work undermining the spiritual vitality and power of the church.

(2) The decline of the temporal power of the church, due to the development of state and national life in Europe.

(3) Growing opposition to various practices promoted by the church, such as the sale of indulgences.

2. The life and work of Martin Luther.

(1) His educational training and his early relation to the church.

(2) His religious experience in which he became convinced of the necessity of a personal and an immediate contact of the individual with God.

(3) The ninety-five theses against the sale of indulgences in which he deliberately and avowedly defied the Pope.

(4) The Diet of Worms which resulted in Luther's excommunication from the church and condemnation by the emperor.

(5) His promotion of the Reformation until his death in 1546.

3. Results of Luther's work.

(1) By winning the support of both nobles and scholars, Luther was able to continue his great work and make the Reformation permanent.

(2) His great achievement was the rediscovery of an individual, personal interpretation of religion.

Procedure.—Our preceding lessons have dealt with the development of the *theory* of the church, showing how that theory expanded until it touched every phase of national and individual life. We have traced its origin and its growth. We have seen how it dominated the political as well as the religious life of the people. Throughout our study we have at times noted certain disintegrating forces at work undermining that theory, in its spiritual and temporal relations. Our present lesson deals with the beginnings of what was destined to be the greatest religious revolt the world has ever seen. The great *theory* of the church was indeed challenged and tested beyond its power to survive as the great universal Christian Church.

Begin the lesson by means of stimulating questions that deal with the more remote causes of the Reformation. What were the reasons—political, economic and religious—why the Roman theory of the church could not survive? In this connection it will be necessary to review preceding lessons in order to secure the proper sequence of ideas and events related to the development of the Roman theory of the church. What likenesses and differences can you discover between the meaning of the Christian message as embodied in the life and

teachings of Jesus and the Roman theory of the church of the fifteenth and sixteenth centuries? In this comparison can you discover certain outstanding disintegrating forces undermining the spiritual life and power of the church? Trace their origin and development, showing how these causes led inevitably in the direction of a revolt against the Roman theory of the church.

Let us turn now to the temporal power of the church. What were the political, economic, and social conditions in Europe during the Middle Ages that made possible the development of the Roman theory? Did Europe need such a politico-religious organization? What were the political, economic, and social conditions in Europe during the fifteenth and sixteenth centuries, and even a century or two before that time, that foreshadowed the breaking down of the political power of the church? What were the advantages to the church in its highly developed political power? How was the spiritual life of the church affected by its temporal relations? If the church had served to bind nations of Europe together in a great social-moral unity, based upon the life and teachings of Jesus, would the Protestant Reformation have happened? Could the church of the Middle Ages have accomplished that task? Why or why not?

Such a discussion will serve to develop a common understanding of the background of the Reformation. Proceed to the immediate facts of the lesson.

What is the meaning of "indulgences"? What condition within the church did the sale of indulgences indicate? How did this practice immediately affect the revolt against the church?

At this point call for a report on Question 1, the life of Martin Luther. Supplement the report with discussion based on Luther's attitude toward the sale of indulgences, and toward the spiritual condition of the church. Emphasize his *rediscovery* of an individual, personal religion. What great contribution did Luther make to the Christian world in his emphasis upon a personal relationship with God as possible for every Christian? How has this belief influenced the life and development of Protestantism? Was this belief in a personal, individual approach to God an attempt to get back to the life and teachings of Jesus? In what ways did Luther defy the Pope? Describe the consequences of this action. Why were the princes of Germany, as well as the scholars, favorable to Luther? In what way did they assist him in his great work?

Who was Philip Melancthon, and what relation did he sustain to the Reformation? Call for a report on Question 4.

Introduce Question 7 and follow it with Question 6. It is hoped that by this time the students have developed a point of view with respect to this great movement, and that they have acquired a fundamental background of facts as a basis for the further study of the development of Protestantism.

Application.—We need to emphasize the fact that the Reformation, led by Martin Luther, was an attempt to rediscover the spiritual resources of the church. Luther's faith in a personal, individual approach to God was the foundation of Protestantism. In the words of our text, "Protestantism represents the protest, echoed by increasing numbers as the years have passed, against any rite or any

organization coming between an individual soul and its God. On the other hand, Protestantism declared that any soul can find itself brought into the presence and favor of God at any time by an act of faith."

Help the students to understand this great declaration of personal religion. First of all, help them to see how it provided the great dynamic for Luther's life and work, furnishing him with spiritual insight, with religious fervor and help in time of need. By means of discussion, relate this personal concept of religion to the students, helping them to discover in it the source of their power and the dynamic for a life of usefulness in the world.

Activity.—Assign Chapter XIV, with special emphasis upon Questions 3, 5, and 6.

CHAPTER XIV

CATHOLICISM ENTERS NEW WORLDS

DURING the Protestant Reformation a counter movement was taking place in the Roman Catholic Church itself, which was destined to produce far-reaching results in the old organization. Our present study introduces the beginning of that Reformation with special emphasis upon the life and work of Ignatius Loyola and his followers, the Society of Jesus.

Aim.—The purpose of this lesson is (1) to help the students to understand the causes of the counter-reformation in the Roman Catholic Church, (2) to

study and evaluate on the basis of their effectiveness the three methods used by the church to secure that reform, (3) to become familiar with the facts connected with the life and work of Ignatius Loyola and Francis Xavier, and (4) to arouse a sense of appreciation of the noble effort made by the Roman Catholic Church not only to regain its lost ground but also to spread its influence throughout the known world.

Centers of stress.—1. The three methods used by the Catholics in their counter-reformation; namely,

(1) The practice of Inquisition to root out heresy.

(2) Adjustments within the church itself to abolish abuses on the part of the clergy.

(3) The organization of the Society of Jesus under Ignatius Loyola with its subsequent missionary and educational program.

2. The life and work of Ignatius Loyola.

3. The Society of Jesus, its purpose, scope, and activities.

4. The missionary activities of Francis Xavier.

Procedure.—It is highly important, first of all, that the students shall see the Catholic Church in its true setting, before this lesson can be properly understood. What was the exact status of the church spiritually and politically at the time of the Protestant Reformation? Was the counter-reformation a sudden upheaval or was it the logical climax to a long process of disintegration within the church itself? Wherein did its causes differ from the causes of the Protestant Reformation? Help the students to see by means of this discussion that there were within the Catholic Church itself a nucleus, at least, of earnest, devout Christians who

desired to see the church purged of its evil practices and loose administration. To be sure, the immediate cause of the counter-reformation was a desire to win back ground lost due to the Protestant Reformation. Back of this, however, were essentially the same causes that led to the movement under Luther. Out of this chaotic period came forth a purer, more Christian Catholic Church.

Discuss the practice of Inquisition as a means of counter-reform. Introduce Question 2. Recall in this connection questions raised in Chapter I concerning persecution. Why is persecution unable to succeed permanently in stamping out a worthy cause? What effect does it have upon those in search of the truth? Where was the Inquisition most commonly used, and with what apparent success? Why was it finally abandoned?

Discuss the second means of counter-reformation. Show the necessity for a "house-cleaning" at the very heart of Catholicism. How effective was this means of counter-reformation?

What was the nature of the new offensive put into operation by the Catholic leaders? Show the value of this type of procedure for that period of the counter-reformation. Introduce Question 3. Discuss the early life of Ignatius Loyola and his preparation for his great work. What were the aims of the Society of Jesus? How successfully did they operate in the work of the Jesuits? Discuss the value of *education* as a means of accomplishing changes and making successful great enterprises. How far-reaching has been the influence of the Jesuits? What part does this Order have in the present-day Roman Catholic Church? What was

the Congregation for the Propagation of the Faith? Is it still functioning?

Discuss the life and work of Francis Xavier. Introduce Question 5. Conclude the lesson with a thorough discussion of Question 6. Show clearly the place and value of *education* as a means of doing Christian work, not only in mission fields, but in the home churches.

Application.—The students should be guided in developing a sympathetic and appreciative attitude toward this great period in the Roman Catholic Church, and especially toward the devoted leaders of the movement, known as the counter-reformation. Above all, they should be led to realize the place and value of *education* as the most effective means of performing the work of the church, whether Catholic or Protestant.

Activity.—Assign Chapter XV, with special emphasis upon Questions 1, 2, 3, and 6. Ask certain individuals to be prepared to report on definite phases of Question 3.

CHAPTER XV

WHO WAS TO SPREAD CHRISTIANITY?

THE subject of our lesson suggests food for thought. It is not only important that our students be prepared to trace the development of the first sixteen Christian centuries, but with that perspective that they be carefully guided in seeing the relation to present-day affairs of the question, "Who is to spread Christianity?"

Aim.—The purpose of this lesson is (1) to trace the spread of the Christian message throughout the first sixteen centuries, with a brief review of its success and failure at certain points, (2) to discover the answer to the question “Who *was* to spread Christianity?” and to see it in relation to the question, “Who *is* to spread Christianity?”

Centers of stress.—1. The advance or achievements of the Christian message during the first sixteen centuries.

2. The effect of an enlarging world upon the spread of Christianity, and the place of the Christian message in an enlarging world.

3. The broadening ideals of Christian leadership.

(1) The *apostolic* ideal as embodied in Jesus' great commission to his disciples.

(2) The *hermit* ideal as illustrated in the life of Saint Anthony and others—a desire to escape from the evil of the world.

(3) The *monastic* ideal which is a broader and more significant phase of the hermit ideal.

(4) The *preaching* ideal represented in the development of great preaching orders.

(5) The *missionary* ideal.

(6) The *administrator*.

4. The great question, “Who was to spread Christianity?”

Procedure.—Picture graphically the Christian Church at the beginning of the seventeenth century. Compare it with the Christian Church of the apostolic years. Try to discover the place and effectiveness of the Christian message, as discussed in Chapter I, in the Church of the seventeenth century. Review the causes—economic, political, and social

—for the decline of the Roman Catholic Church. Show what happened to the Christian message during that decline.

Review the meaning of the Christian message. What has been the significance to the spread of Christianity of Jesus' command, "Go ye therefore, and make disciples of all the nations"? How was this command interpreted in the first Christian century? Introduce Question 1. What was the extent of the conquest of Christianity by the middle of the fourth century? Review the incidents directly related to the success of Christianity at that time. Review the causes of disintegration to the seventeenth century.

Introduce Question 2. Call upon individuals to report on Question 3. Show clearly the contributions of monasticism, as well as its limitations. Was the monastic ideal in keeping with Jesus' ideal, as embodied in his own life of service? Justify your answer. Show how the lives of Saint Dominic and Saint Francis Xavier approached Jesus' ideal of service.

Discuss the origin and meaning of the "preaching" ideal. How did it differ from the "monastic"? What was the Dominican Order, and who were some of its followers? What contribution did this type of ministry make to the spread of Christianity? Compare its contributions with those of the apostolic ideal, the hermit, the monastic.

What was the "missionary" ideal? Contrast it with the "preaching" ideal. Might not these two be combined in some instances? Could the "monastic" ideal ever be combined with the "missionary" ideal? Justify your answer. Show how the work

of the Jesuits differed from the work of the Dominicans and the Franciscans. Account for these differences.

In your judgment which ideal of leadership has made the greatest contribution to the spread of Christianity? Show clearly reasons for your answer. Consider briefly the church of the present day, whether Protestant or Catholic. As far as you know, which of these four ideals dominates the leadership of the church to-day? Do you agree with the text that the "missionary" ideal must dominate? Justify your answer. Show the relation of the administrator to the spread of Christianity. When has the administrator, represented in the papacy, been an aid or a hindrance to the spread of Christianity? Justify your answer.

In what ways is the "missionary" ideal a return to the "apostolic" ideal? Be definite in your answer and give fitting illustrations.

Application.—This lesson cannot help but be a source of inspiration and a stimulus to thought on the part of the students. The teacher should help them to appreciate the great conquest of Christianity during the first sixteen Christian centuries, and the *human* element related to it. As they have studied the contributions made to the spread of Christianity by such men as Saint Francis of Assisi, Saint Dominic, Martin Luther, and others, it is to be hoped that they too may see the possibilities inherent in their own lives for the same kind of heroic service in the interests of the great missionary ideal and enterprise of Christianity.

Activity.—Assign Chapter XVI. We are beginning a study of the spread of Protestantism. The

students should be encouraged to a new and keen interest in this phase of church history. Emphasize especially Questions 1, 2, 3, 4, and 6. Call upon individuals to prepare reports on Questions 3 and 4. Urge all the students to be prepared to discuss Question 6.

CHAPTER XVI

GENEVA—A CITY FOR GOD

OUR present lesson begins the absorbing story of the spread of Protestantism throughout the world. It is important that the students become thoroughly familiar with the facts and events connected with the early stages of Protestantism, for only thus will they be able to appreciate fully the movement as a whole, characterized as it is by conquests and defeats, by achievements and failures. It is to be hoped that the students will come to know and appreciate the great personalities through whose efforts Christianity has conquered the world. May the lives of such men as Luther, Calvin, John Knox, and John Wesley be a genuine inspiration to those young men and women who to-day are seeking to make their contribution to the spread of the Christian message.

Aim.—The purpose of this lesson is (1) to become familiar with the life and work of Zwingli and Calvin, (2) to study the ideals and principles of government that were operative in Geneva, and (3) to compare Geneva under Calvin with the present-day concept of an ideal city.

Centers of stress.—1. The teachings of Jesus must

spread throughout the *life* of the world as well as the *extent* of the world.

2. The life and work of Zwingli and his contribution to the Reformation in Switzerland.

3. The life and work of John Calvin.

(1) His early training as preparation for his later achievements.

(2) His doctrine.

(3) His work in Geneva.

4. Geneva—a city for God.

Procedure.—Begin the lesson with a brief review of Chapters XIII and XIV. Discuss the remote and immediate causes of the Protestant Reformation. As in Chapter XIV, show how the remote causes of the counter-reformation in the Catholic Church were similar to the causes of the Protestant Reformation.

Outline briefly the major features of the life and work of Martin Luther. What relation did he bear, if any, to Zwingli and Calvin? At this point call for a report on the life and work of Zwingli. By means of questions bearing on the text, picture graphically the strategic position of the city of Geneva as an important trade center in Europe, and as the storm center of the Reformation under Calvin.

Call for a report on the life and work of John Calvin. Discuss his early training as a background and preparation for his later achievements. Introduce Question 2 at this point. What were some of Calvin's outstanding beliefs? Compare them with the then current beliefs of the Christian people and with our modern interpretation of the Christian message. Explain Calvin's theory of predestination, and show how it is still held to be a point of debate.

Discuss in detail Calvin's early work in Geneva and his relationship with William Farel. Picture vividly the reformation first put into operation—the laws governing dress, amusements, and worship. Show how the people reacted against this kind of government with the result that both Calvin and Farel were banished. What advantages did Calvin's recall to Geneva give him over the situation there?

What is a *theocratic* form of government? Show how it operated in Geneva. Would such a form of government be possible or desirable in the modern American city? Justify your answer. Why was there opposition to Calvin's rule in Geneva? In the nature of the case, why was it imperative that such opposition be overcome? Discuss briefly the contribution of Calvin to the Protestant Reformation.

Introduce Question 4. Discuss the need for and importance of education as a means of reform.

What contribution did Geneva under Calvin's rule make to the Protestant Reformation? Introduce Question 1 at this point. Refer to Chapter III. Question 6 may conclude the lesson. Why is it important for the kingdom of God to be established in the cities? Contrast the modern American city with Augustine's "City of God" and with Geneva.

What is an *ideal* city? Compare the *ideal* with the present-day American city. What are the points of difference, and how may they be accounted for? What part must education play in building the ideal "City of God"?

The opening sentences of our text seem to epitomize the task of a Christian—"It is the aim of the followers of Jesus not only to spread his teachings

throughout the *extent* of the world, but throughout the *life* of the world as well." Is this what Luther and Zwingli and Calvin were attempting to do? Are the present-day followers of Jesus performing this task effectively? If so, how?

Application.—It is to be hoped that the students will be led to think seriously upon the questions raised in this lesson, and that they may reach sound conclusions on the following two points:

1. The need and importance of education as a means of reform.
2. What constitutes an *ideal* city and how that *ideal* may be realized in modern life.

Activity.—Assign Chapter XVII. Ask certain individuals to be prepared to report briefly upon Questions 1 and 3. In view of the fact that the text contains only a brief statement concerning the origin of the various Protestant denominations, the students should be urged to find out all they can on this subject from outside sources. A detailed knowledge is not essential, but a proper perspective concerning the various Protestant denominations is to be desired.

CHAPTER XVII

THE REFORMATION IN ENGLAND AND SCOTLAND

It is quite difficult in one brief lesson to discuss in detail all the events connected with the Reformation in England and Scotland, and the consequent beginnings of various Protestant denominations. For many years political and religious developments

in England had been pointing in the direction of an absolute break with Roman authority before that separation finally came. It is to be regretted that *religion*, as interpreted by Jesus himself, played so small a part in the English Reformation, and that all too often a sordid political element was in the foreground.

Let us hope that the students may see developing through these events the clear and steady advance of a purer and more meaningful type of Christianity than the world had seen since the days when Jesus himself had lived on the earth. Many of the great personalities of this period stand out in such a way that they may furnish inspiration and example for the students.

Aim.—The purpose of this lesson is to help the students to come into possession of the facts connected with the Reformation in England and Scotland, and to find out how Protestantism became divided into various denominations. More than that, it is hoped that they may come to appreciate the noble efforts of those who struggled for the Puritan ideals, notably John Knox of Scotland. While these lessons are primarily informational, they possess many strong teachings that may well be applied to personal living in our own day.

Centers of stress.—1. The contribution of John Wiclif to the Protestant Reformation.

2. The point of difference between the German and English Reformation was that the German was primarily *religious*, and the English primarily *political*.

3. The separation from the church under Henry VIII, followed by the Protestant reign of Edward VI.

4. The Catholic reaction under Mary, "Bloody Mary," as she is called.

5. The establishment of the English Church during the reign of Queen Elizabeth.

6. The rise of the Puritans, or nonconformists, and the later development of various denominations within that group.

7. The work of John Knox in Scotland during the reign of Mary, Queen of Scots.

Procedure.—No doubt the students are fairly familiar with the history of England during this period, and will be able to supplement the text at many points. This chapter brings us fairly close to our own day; at least we see the beginnings of the type of Protestantism with which we are most familiar. For that reason great care should be exercised in conducting the discussion so that the students may be aided in getting the right perspective for a clearer understanding of the church as we now know it.

Let us begin with a brief sketch of the life of John Wiclif. He has been called the "Morning Star of the Reformation." He lived during the fourteenth century and produced the first English translation of the Bible—a most imperfect piece of work, to be sure, but exceedingly powerful in its influence.

Wiclif was the leader of a band of earnest Christians called the Lollards, who carried portions of his translation throughout the length and breadth of England. The real fruits of Wiclif's labors did not appear until many years after his death. Our text tells us that one hundred years after his death his remains were disinterred, burned, and thrown into a river. This fact alone would indicate that

Wiclif's work was an important element in the Protestant Reformation in England.

What part did the Bible translated in the vernacular play in the Reformation? At this time call for reports on Question 2.

What was the essential difference between the Reformation in Germany and the Reformation in England? Can you account for the difference? Outline the reign of Henry VIII with respect to the establishment of Protestantism in England. In your judgment would the *kind* of Protestantism established by Henry VIII have survived had not Edward VI succeeded Henry VIII as king? Justify your answer. What was silently taking place in England that had a far greater influence than the *political* struggle and separation from the Roman Church? Introduce Question 3 at this point.

Describe briefly the reign of Edward VI and his contribution to the Reformation in England. Show how the influence of Henry VIII was felt in the Catholic reaction under "Bloody Mary," who succeeded Edward VI. Why was it impossible for Mary to suppress Protestantism in England and to reestablish permanently the Roman Church?

What contribution did the reign of Elizabeth make to the establishment of Protestantism in England? Why are there always two factions in any reform? Show how and why this was true of the reform in England. What effect did this fact have upon the later development of Protestantism in England? Name one or two outstanding nonconformists. What methods did they use to gain their ends? Introduce Question 5 at this point. Within the group of nonconformists account for the factions.

Which group of people chose the better course, those who preferred to remain within the church and seek to change it gradually, or those who left the church to set up organizations to suit their own ideas of what an ideal church should be? In any reform these two elements are always to be found. Can you give illustrations from modern life of these two elements at work in reform movements—in industry, government, education, church? In your judgment which type of reform is more effective and productive of more far-reaching and lasting results? If Protestantism had remained as one great body, would it have been able to achieve greater things in the spread of Christianity than it has achieved? Justify your answer. Do you think that a united Protestant Church would be possible or desirable? Justify your answer. Is *unity* of Protestantism a matter of *organization* to-day nearer to or farther from being a *unity* than it has been since the days of the Protestant Reformation? Give detailed reasons for your answer. What are some of the factors working against a complete union? What are some of the factors leading toward a union of *aim* and *purpose*, if not a union of *organization*?

Name the major Protestant denominations, and account for their beginnings. What is the reason for the origin of most new sects or denominations? Was this reason operative when the Methodists, Baptists, Congregationalists, and Presbyterians became separate organizations?

Conclude the lesson with a brief description of the work of John Knox, and show how his work in Scotland has influenced greatly the whole Protestant movement.

Application.—It is to be hoped that the students will become thoroughly familiar with the facts of this lesson, and that they may also develop a definite attitude of mind concerning three pertinent problems raised in the discussion, namely:

1. *The place of education in a reformation of any kind.* This matter was discussed in the preceding lesson, but it cannot be overemphasized.

2. There are *revolutionary* and *evolutionary* methods of reform. Typical examples of both kinds of new movements should be discussed, so that the students may be led to see that the slower, more natural process of changing the old order is often the safest and most effective.

3. Unity of Protestantism is not merely a matter of *organization*, but more especially does it depend upon *unity of aim*, of *program and method*, based upon a *common interpretation and understanding of the meaning and function of the Christian message in the world.*

Activity.—Assign Chapter XVIII, with special emphasis upon Questions 4, 5, and 6.

CHAPTER XVIII

EARLY MISSIONARIES IN THE AMERICAS

WE must not lose sight of the fact that while Europe was being stirred by theological controversies and revolts against the papacy the frontiers of Christianity were being extended to the very limits of the known world. With the explorer went the

Catholic priest and missionary, who were in many cases teachers, as well. Our present chapter gives us a vivid picture of the early missionary activities in North and South America.

Aim.—The purpose of this lesson is to become familiar with the early Catholic missionary activities in the Americas, and more especially to realize the significance of the fact that with the explorer went the missionary, who was in many cases a teacher. The students should be led further to see the importance of education in missionary endeavor, that before non-Christian people can become thoroughly Christianized they must be taught the fundamental meaning of the Christian message, as embodied in the life and teachings of Jesus. This lesson is only the beginning of a more extensive study of the missionary endeavors of both Catholics and Protestants throughout the whole world.

Centers of stress.—1. Pope Alexander VI decreed that Catholicism should have complete control in the religious affairs of the colonies, thus making possible extensive missionary activities.

2. Catholic missions in Latin America.

(1) The work of Bartholomew de Las Casas in the West Indies.

(2) The missionary work among the Aztecs in Mexico, conducted by Franciscans.

(3) Jesuit activities in South America, which established a form of *communism* in Paraguay.

3. Missionary work among the North American Indians.

(1) The work among the Algonquins, Hurons and Iroquois Indians, conducted by French priests and missionaries.

(2) Marquette's famous voyage down the Mississippi with Joliet.

(3) Puritan missionary activities among the Indians in New England, a piece of educational work in which the Indians received the Bible in their own language.

Procedure.—This is a study in *methods* of doing missionary work as well as a study of definite *achievements* resulting from missionary activity.

Begin the lesson with a carefully directed discussion of this question: What is the significance to the spread of Christianity of the fact that with the explorers of the New World went the Catholic priest and missionary?

How did the legacy of Alexander VI aid in the spread of Christianity? What lands did it include? Discuss in detail the missionary activities conducted under this legacy.

1. *The Catholic missions in Latin America.*—Who was Bartholomew de Las Casas and what were the outstanding events of his missionary career? Can you find any parallel between his life and an earlier Christian apostle, of the first century? Refer to page 158, the second paragraph. In it, we can see some parallel between the work of Las Casas and the work of the apostle Paul. What *methods* did Las Casas use in doing his work? What were his achievements?

Discuss the missionary activities among the Aztecs. In your judgment were they successful? Justify your answer. Does the present religious situation in that same territory give us some clue to the type of Christianity first established there? What does this tell us concerning the *methods* em-

ployed by the Catholic missionaries in doing their work among the Aztecs?

Describe the Christian communism of Paraguay established by the Jesuits. Introduce Question 4 at this point.

2. *Missionary work among the North American Indians*—Do you consider the missionary work carried on by the French in North America superior to that conducted in Latin America? Justify your answer. Describe the work of the Puritans among the Indians of New England. Do you consider the method used by Roger Williams to be valid for missionary work in general? Justify your answer.

Summarize the *methods* used in these various missionary enterprises. What method did Las Casas use? the missionaries among the Aztecs? the Jesuits in South America? the French among the North American Indians? Roger Williams in New England? Here we have represented social service, preaching and baptism, education. Discuss their relative importance in missionary work to-day.

Introduce Question 5 at this point, giving detailed reasons for answers. Conclude the lesson with Question 6. Should missionary achievements be measured by quantitative or qualitative standards? Justify your answer.

Application.—Three points should be emphasized in connection with this lesson, namely:

1. The significance to the spread of Christianity that with the explorer went the Catholic priest and missionary, and in many instances the teacher as well.

2. The use of education as a method of doing missionary work yields the most far-reaching and permanent results.

3. Achievements in missionary enterprises must be measured by *qualitative* rather than *quantitative* standards.

Activity.—Assign Chapter XIX with special emphasis upon Questions 1, 5, and 6.

CHAPTER XIX

PROTESTANTISM FACES THE WIDER WORLD

TO-DAY, when Protestantism all over the world is engaging in great missionary endeavors, it is hard to realize that for three hundred years after its founding it remained a comparatively small and provincial body. Our present chapter helps us to see and understand the reasons for the attitude of Protestantism in its early stages toward non-Christian people. It further shows us how that attitude finally changed until Protestantism began to engage in missionary enterprises.

Aim.—This lesson should help the students to understand and appreciate the unfolding interest of Protestantism in non-Christian people and in missionary endeavor. It marks the beginning of Protestant missionary work in the world, and for that reason it is important that the students should become familiar with the facts included in it. It is the teacher's task to help the students to gain the right perspective concerning Protestant missionary work in order that they may fully appreciate the great missionary achievements of the present day.

Centers of stress.—1. The extent of Protestantism at the beginning of the nineteenth century as compared with the extent of Protestantism to-day.

2. The non-missionary spirit of Protestantism for the first three centuries after its founding was due to the following causes:

(1) Interest centered upon their own safety and welfare.

(2) Theological disputes and controversies among themselves.

(3) Belief in the immediate return of Christ to the world.

3. Early beginnings of Protestant missionary activity.

(1) The interest of the Dutch in the welfare of their colonies, voiced by Hugo Grotius, Baron von Welz, and

(2) The pamphlet issued by a German nobleman, Baron von Welz, and his later work in Dutch Guiana.

(3) The interest of von Leibnitz, a great German scientist, in missionary work.

(4) Lutheran missionary activity, made possible by the revival of spiritual fervor among them, and the decree of the king of Denmark, began with two missionaries going to India in 1706, and followed later by a third, Christian Frederic Schwartz.

(5) The work of Schwartz in India.

(6) The missionary activities of the Society of Friends.

(7) Moravian missions under Count von Zinzendorf.

Procedure.—Begin the lesson by reading from the Bible Matthew 28. 19-20, also Acts 1. 8. Here we have presented to us by Jesus himself the program

that he outlined for his followers. Read from the text (page 164) the paragraph entitled "The size of the non-Christian world." Would it seem that the program of Jesus had been very effectively followed during the first seventeen Christian centuries?

To be sure, many of our lessons have dealt with missionary work carried on by the Catholic Church. It does seem, however, that if the Christian message, as interpreted by Jesus himself, had ever gripped the heart of the great Catholic Church, the beginning of the seventeenth century would have seen greater achievements for Christianity and fewer failures than history records.

Call upon some member of the class to indicate upon the wall map the extent of Christianity at the end of the first, the third, and the seventeenth Christian centuries. Discover the reasons why Christianity lost Asia Minor, Palestine, and North Africa. Why did not the beginning of the seventeenth century witness greater achievements for the spread of Christianity?

Discuss the attitude of the Protestants toward non-Christian people and missionary activities. Are there still traces of that attitude in some Protestant circles? How would you characterize the person who "does not believe in foreign missions"? Discuss the reasons why Protestants were provincial for three hundred years after their founding. In how far are the reasons given in the text justifiable? Are these same reasons for lack of interest in and devotion to missionary activities operative in some quarters to-day? What is the effect upon the spread of Christianity?

Trace the first stirrings of Protestant interest in

non-Christian peoples. Who was Hugo Grotius and what influence did his work have upon the spread of Christianity in the Dutch colonies? Who was Baron von Welz and what did he do for the spread of Christianity? Read aloud the questions raised in his pamphlet (p. 167) and discuss their significance in the light of our present interpretation of the Christian message. What contribution did von Leibnitz make to the spread of Christianity?

What two factors were responsible for the first Lutheran missionary enterprise? Who were the Pietists and what did they accomplish? To what country did the first Lutheran missionaries go and by whom were they sent? Describe in detail the work of Christian Frederic Schwartz. What three major emphases were there in his work? Are they in keeping with modern ideas of missionary work? Introduce Question 6 at this point.

Describe briefly the work of the Society of Friends. Read from the text (p. 169) the quotation from George Fox concerning the Christian attitude toward and work among slaves. How does this compare with the attitude expressed in the paragraph, "Casting pearls before swine," found on page 165 in the text? Was the attitude of the Quakers actually put into operation? Introduce Question 5 at this point.

Conclude the lesson with a brief description of the work of the Moravians, begun under the leadership of Count von Zinzendorf.

Application.—Let us ask ourselves a few pointed questions concerning Protestant missionary activity and the relation of individuals to it. In the light of this lesson how would you interpret Matthew 16.

25, "for whosoever shall lose his life for my sake shall find it"? For a church? For an individual? What happens to the life of a church when it begins to serve its community, its nation, the world? What happens to the spirit of an individual when he lives a life of service? What are the rewards of a life of service? To a church? To an individual? What happened to the spirit of Protestantism when it began to expand, so as to include the whole world? Compare the present attitude of Protestantism toward non-Christian people and present-day missionary enterprises, with the attitude and activities found during the seventeenth and eighteenth centuries. In your judgment which is more in harmony with the ideals and purposes of Jesus?

Activity.—Assign Chapter XX. Ask individuals to be prepared to report on Questions 1, 4 and 6.

CHAPTER XX

METHODISM BRINGS NEW ENERGY

OUR present chapter deals with the beginning of the evangelical revival that took place in England during the eighteenth century. More especially does it treat the rise and the early development of Methodism under the leadership of John Wesley.

Aim.—The purpose of this lesson is to trace the beginning of Methodism and its contribution to the evangelical revival of the eighteenth century. Students should be led to understand and appreciate the efforts of John Wesley and his fellow workers in

their attempt to make more effective the ministry of the church, as well as their contribution to the world in Methodism itself. It is to be hoped that out of this lesson students may derive a definite idea of the mission of the Protestant Church to the world, not only Methodism, but the other Protestant bodies as well. As they become familiar with the facts of the lesson, may they be led to a keen appreciation of the lives that made possible the great evangelical revival, and may they be stirred to more loyal devotion, and to more effective service in their particular denomination.

Centers of stress.—1. The social and religious conditions in England at the beginning of the eighteenth century.

2. John Wesley's life and work.

(1) His home training and later preparation for his work.

(2) The "Holy Club" at Oxford.

(3) His trip to Georgia and contact with the Moravians, which led to his conversion.

(4) The work of the Wesleys and Whitefield.

3. The organization of Methodism and its rapid spread.

4. By-products of Methodism.

(1) Its contribution to the evangelical revival.

(2) A stimulus to social service.

(3) An impulse to foreign missions.

Procedure.—This lesson should be of especial interest to Methodist students, but members of other denominations ought also to derive benefit from it, as they see how Methodism has developed and spread throughout the world, in direct response to a need felt during the eighteenth century for a

deeper and more vital type of Christianity, for a more effective ministry of the church.

Begin the lesson with a report on Question 1. Describe vividly the industrial and social conditions of the early eighteenth century. Help the students to appreciate the great need on the part of the masses of the people for some form of social and spiritual relief. Account for the fact that "religion seemed to be dying a natural death," as pointed out in the text.

Discuss in detail the life and work of John Wesley. Describe his early training and home life. Introduce Question 2. Of what significance to the rise and growth of Methodism is the fact that John Wesley was a well-educated, highly cultured man? What was the purpose and function of the "Holy Club" at Oxford? How did the name "Methodist" originate?

Account for the failure of John Wesley in his work in Georgia. How was he influenced by the Moravians? Describe Wesley's conversion, and trace its influence upon his later life and work.

Describe the relationship between John Wesley and George Whitefield. What was the *burden* of both Whitefield's and Wesley's preaching? Discuss it in relation to our interpretation of the meaning of the Christian message. Discuss the work of Charles Wesley and show how his contribution in hymn writing has persisted to this day, and is still a vital force in the spread of Christianity.

Call upon some individual to describe the earliest organizations of Methodism. Show how Wesley did not depend upon *preaching* alone, but relied to a great extent upon *instruction* in classes for the con-

servation of the fruits of his preaching. Trace the spread of Methodism throughout England in the eighteenth century and in America as well.

What direct contribution did Methodism make to the evangelical revival of the eighteenth and nineteenth centuries? How did the Methodist revival quicken the social consciousness, and in what way was it an aid to the great masses of the people? Compare the early eighteenth-century attitude toward non-Christian people with the early seventeenth-century attitude. Account for the change.

Conclude the lesson with the brief reference to the present status of Methodism. What is its present size and scope? Does it still adhere to the great principles and purposes of its founder? How do the activities of Methodism to-day reflect the spirit of John Wesley? If he were now living would he be a narrow denominationalist, standing for outworn theological positions and interpretations, or would he be a progressively minded minister of the social gospel?

What are the major emphases in the work of the Protestant churches to-day? Mention three ways in which they are helping to spread the Christian message throughout the length and breadth of the world. The remaining chapters of our text show how *education*, *social service*, and *preaching* are being used in the spread of Christianity.

Application.—It is to be hoped that this lesson will help the students to develop the right perspective toward the rise and spread of Methodism, and its contribution to the world. May they be led to a keen appreciation of the work of John Wesley, its founder, and his coworkers. This lesson ought to

arouse within young people a sincere devotion to the cause of Christianity and a desire to serve through their respective denominations the interests of humanity. In the three great enterprises of the church there is surely a place for all who would serve. May our students be guided in finding their place, so that they may make the greatest possible contribution to the spread of Christianity.

Activity.—Assign Chapter XXI, with special emphasis upon Questions 1, 3, 4, and 5. Ask certain individuals to be ready to report on Questions 3 and 5.

CHAPTER XXI

SPREADING RELIGION IN AMERICA

“BEFORE proceeding with the account of the world-spread of Christianity,” says our text, “it is necessary to recall how America became a base for that spread.” In this lesson we get a cursory view of the place of religion in the early history of the United States—this to serve as a background for a more detailed study of how the religious life of America through its great missionary enterprises has affected the life of the whole world.

Aim.—(1) To trace the early religious history of America, showing the location of the various denominations in the colonies, and accounting for the spiritual decline immediately before and after the Revolution, in spite of the great awakening under Edwards and Whitefield.

(2) To realize the place and importance of Chris-

tian education not only in early American history, but at the present time, as well.

(3) To study the contribution of the circuit-riders to the religious life of America. Throughout this lesson it is to be hoped that the students will understand and appreciate the great contribution of Protestantism to American life.

Centers of stress.—1. The location of the various denominations on the Atlantic seaboard, and their influence upon the life of their immediate surroundings.

2. The place of Christian education in the early history of the United States.

3. The spiritual decline preceding the Revolution, which called forth the Great Awakening under Jonathan Edwards and George Whitefield.

4. The contribution of the circuit-riders to the early religious life of America.

Procedure.—Begin the lesson by recalling certain historical facts connected with the settlement of the Atlantic seaboard colonies. What were the outstanding reasons that brought settlers to America? How large a part did religion play? Indicate the location of the various Protestant bodies in the American colonies. Introduce Question 1 at this point. In spite of the fact that many of the early settlers came to America to seek religious freedom, they were, on the whole, quite intolerant of any religious beliefs or customs different from their own.

Account for the spiritual decline during the middle of the eighteenth century. How did this condition affect the life of the American people? Discuss by means of questions the Great Awakening. What do you know about the type of preaching used by

Jonathan Edwards and George Whitefield? To what classes did they make their greatest appeal? How lasting and far-reaching were the results of the Great Awakening? Why is a reaction always inevitable after such an emotional stirring as that of the Great Awakening? What principle for doing religious work may be deduced from such a situation? When and under what conditions, however, are such methods as those used by Edwards, Whitefield, and Tennant suitable? How are their results to be conserved?

Describe the religious status of the colonies just preceding and following the Revolutionary War. Introduce Question 4 at this point. Can you find any parallel between the post-Revolutionary period and the present religious status of America following the Great World War? How would you account for the present religious status of America?

Describe in detail the contribution of the circuit-riders to the spread of Christianity in America. Call for reports on Question 5. Contrast the status of the various denominations at the middle of the nineteenth century with their status following the Revolutionary War. What were the underlying causes of the changes that had taken place?

Discuss in detail the place of Christian education in the history of the United States. Call upon members of the class for reports on Question 3. Account for the great interest of the early settlers in Christian education. Why has the church always interested itself more or less in education? Is that interest greater or less at the present time than it has ever been before? Justify your answer.

In what ways has America been especially fitted

for the great task of serving as the base for the spread of Christianity? Let this question conclude the discussion.

Activity.—Assign Chapter XXII, asking individuals to be prepared to report on Questions 3, 4, 5, and 6.

CHAPTER XXII

CHRISTIANITY IN MODERN INDIA

THE remaining chapters of our text are devoted to a study of the spread of Christianity throughout the modern world. Our present lesson deals with the Christian advance in India. It is hoped that those who study these lessons may gain more than a mere knowledge of the facts connected with the Christian conquest of the world, but that they may also come to appreciate more deeply the great contributions of Christianity to civilization, and that they may desire to meet with the loyalty and service of their lives the great challenge of Christian missions.

Aim.—(1) To trace the progress of Christian missions in India and to discover the effectiveness of the various methods that have been used in the work. (2) To understand the present status of Christianity in India in the light of the economic, social, and industrial conditions that have prevailed there for centuries. (3) To study and appreciate the contributions made to the development of India by the introduction of Christianity.

Centers of stress.—1. There were a number of early attempts on the part of Catholic missionaries

to Christianize India; notably, the work of the Nestorian Christians, Francis Xavier, and the Jesuits.

2. The control of India by the British East India Company had a profound effect upon all phases of life in India and greatly influenced Protestant missionary enterprises of the early nineteenth century.

3. William Carey, representing the Baptist Missionary Society of England, was the first Protestant missionary to India, but he was soon followed by Alexander Duff, a Scotchman, and several American missionaries.

4. Since the revocation of the charter of the British East India Company in 1857, Protestant missions have advanced tremendously in India, in spite of the terrific mutiny that accompanied the revolt against the British East India Company.

5. Various methods have been employed in the missionary work in India, namely:

- (1) Evangelistic.
- (2) Education.
- (3) Industrial education.
- (4) Medical missions.
- (5) Wide use of literature.

6. Protestant missionary activities in India have produced amazing results, *first* in the great number of natives of all strata of society who have accepted Christianity, and, *second*, in the fact that India is developing a self-sustaining native church.

7. There have been many indirect results of Protestant missions in India, namely:

- (1) The breaking down of the caste system.
- (2) The reforms within Hinduism.

(3) The awakening of a national consciousness and pride.

Procedure.—Begin the lesson with reports on Question 3. Call upon representatives of the major denominations to outline briefly what their particular denominations are doing for the Christian conquest of India. Emphasize particularly the scope and extent of their work in India, and the various methods now being used there in the spread of Christianity.

This concrete material will serve to develop interest in the lesson and will also relate the following discussion more closely to the life of the students. It is to be hoped that they may realize that they are having a part in the spread of Christianity throughout the modern world.

With the present situation of Protestant missions in India in mind, proceed to discuss the rise and the early development of missionary activity in India. Of what significance is the fact that early Protestant missionaries found decadent traces of Catholic missions in India? Explain the relation of the British East India Company to the political situation in India during the eighteenth and nineteenth centuries. Introduce Question 1 at this point.

Discuss the life and work of William Carey, the first Protestant missionary in India. Show how his famous motto influenced his life and helped the cause of Christianity in India. Of what value to a person is such a motto? Give illustrations of other great Christian leaders who have been dominated by such a motto or purpose. What types of work did William Carey perform in India? Introduce Question 2. Summarize his contributions to the

spread of Christianity in India. Who were some of the early Protestant missionaries in India and what did they accomplish?

Show how the revolt against the British East India Company helped the spread of Christianity. Can you give any other illustrations where persecution has only served to strengthen the cause of Christianity rather than suppress it? Is persecution of the followers of a great cause ever able to stamp out the cause? Why or why not?

Discuss in detail the types of missionary work in India. Explain the nature of the *evangelistic* method and point out its inherent advantages and limitations. Can lasting and far-reaching results be achieved by the evangelistic method? Justify your answer. Of what value is the *educational* method in missionary work? Show how it must supplement at every point the evangelistic method, if both are to be fully successful and effective. Of what significance for the spread of Christianity in India would be a generation of children educated according to the ideals and principles of Jesus? How could this piece of Christian work be accomplished.

Of what value is *industrial education* in India? Call for reports on Question 5 at this point. Show the place and importance of *medical missions* as a means of missionary work in India. Discuss the value of the use of literature. Why is it necessary for Christianity to minister to every phase of the life of a people, if it is to carry on effective missionary work among them?

Discuss the *direct* results of Protestant missionary work in India. Bring out the dangers as well as advantages inherent in the so-called mass movement

in India. Is a nominal acceptance of Christianity accompanied by the act of baptism an adequate guarantee of the success of Christian missionary efforts? Justify your answer. Discuss the value of the development of a native indigenous church. Will the time ever come in India or any of the so-called foreign mission fields when missionary activity carried on by Western Christian churches will no longer be needed? Justify your answer. If so, what would be the advantages and disadvantages for the spread of Christianity?

Discuss the *indirect* results of Protestant missionary work in India. As a background for this discussion call for reports on Question 6, with especial emphasis upon the second clause of the question. What effect has Christianity had upon the caste system of India? What other contributions of Western civilization have tended to break down the caste system? Will this ever be accomplished? If so, with what effect upon the social, economic, political, and religious life in India?

Show how Christianity has served to work a counter-reformation in Hinduism. What will be the eventual outcome of the present situation in Hinduism? Of what significance for every phase of the life of India is the present awakening of a national consciousness? What causes are chiefly responsible for this situation? What relation will the development of a national consciousness in India bear to the spread of Christianity there?

Conclude the discussion by showing how the spread of Christianity in India means vastly more than a nominal acceptance of and baptism into the Christian faith, but that it must dominate the lives

and purposes of the vast masses of the people, touching every relationship of life, before it has performed its full task in India.

Activity.—Assign Chapter XXIII, with special reference to Questions 2, 4, and 5. Ask certain individuals to look up in Hastings' *Encyclopædia of Religion and Ethics* the meaning of Chinese animism, Buddhism, Taoism, and Confucianism referred to in Question 1.

CHAPTER XXIII

CHINA AND CHRISTIANITY

OUR present chapter deals with the Christian advance in China. To quote from our text, "China stands to-day in the focus of world attention. . . . She is open just now to the Christian message as is perhaps no other large non-Christian country. If she accepts it, her adherence is bound profoundly to affect all future history." If she rejects it—that is another story. It is the task of the Christian Church to-day to see to it that China *does* accept the Christian message, that the life and ideals of Jesus become the dominating interest and motive of the great masses of Chinese. It is to be hoped that the students of this chapter may feel the challenge of the great Christian enterprise in the Chinese republic, and that they meet it with the devotion and service of their lives.

Aim.—(1) To understand and appreciate the background of Christianity in China. (2) To become familiar with the facts connected with the

spread of Christianity in the great republic. (3) To develop an appreciation of the devoted sacrifice and service rendered by missionaries in China and to awaken a desire on the part of the students to meet with the devotion and service of their own lives the challenge of the spread of Christianity in China.

Centers of stress.—1. The background of Protestant Christian missions in China.

(1) The difficulties inherent in the size and physical make-up of China have constituted a great handicap to missionary activity.

(2) The traditional conservatism and backward look of the Chinese have been a difficult problem to overcome.

(3) The various types of religious belief found in China have hindered the acceptance and spread of Christianity.

2. Early Christian missions in China.

(1) Nestorians in China by the middle of the seventh century.

(2) Franciscans in Peking by the end of the thirteenth century.

(3) Jesuit missions in China at the close of the sixteenth century followed by the coming in of Franciscans and Dominicans.

(4) Robert Morrison, the first Protestant missionary, in 1807.

3. The growth of the Christian movement.

(1) Early advances exceedingly slow and discouraging.

(2) The Boxer uprising and its influence upon the spread of Christianity in China.

(3) The present status of Protestant missions in China.

4. The outstanding features of the Christian movement in China.

(1) The cooperation of Protestant missionary forces in China.

(2) The rapid growth and influence of the Christian community.

(3) The growing strength and independence of the Chinese Protestant church an indication of the success of the spread of Christianity in China.

Procedure.—Begin the lesson with a brief review of the preceding chapter in which the essential points of similarity and difference between the advance of Christianity in India and in China should be brought out. From that point proceed to a detailed discussion of the Christian movement in China.

First of all discuss the factors involved in what the text calls "The Problem of China." Call upon a member of the class to describe the physical features and size of China, showing how these facts constitute a very real handicap to the Christian advance in China. Account for the *conservatism* of which our text speaks. Show how the backward look or ancestor worship is found to be an enemy of progress. Describe the reasons for a type of ancestor worship found in China and discuss its significance in the light of Western civilization.

Call upon individuals to report on the various religions found in China—*Animism, Taoism, Buddhism, Confucianism*. What effect could and does the Christian message have upon these religious beliefs? Introduce Question 2 at this point, and in each detail of the discussion be concrete and specific, so that the essential differences between Christianity and Confucianism may be clearly brought out. Are

these religions found elsewhere in the Eastern world? If so, what effect do they have upon the life of the people? In your judgment, which of these two great religions (or really systems of thought, as in the case of Confucianism) has more to offer China? Justify your answer.

Trace the progress of Christianity in China. Discuss briefly the various attempts at missionary work made by the Catholics. Why have Catholic missions been comparatively unsuccessful in China?

Describe Protestant missionary work preceding the Boxer uprising. How would you estimate the value of the work done by Robert Morrison? In your judgment, why was the work of Peter Parker the entering wedge for Christian missions in that country? When is the Christian message more effective, in *spoken* or *applied* form? Give illustrations from preceding lessons in this course.

What were the causes of the Boxer uprising? What were the immediate results? Contrast the status of Christianity preceding the Boxer uprising with the status of Christianity ten years after. What part did the United States play in the Boxer uprising? What influence has this had upon the Christian movement in China? Show how persecution of a cause is never able to stamp out that cause, but serves, moreover, as a means of strengthening the cause and making it more permanent. What is the numerical strength of Protestant Christianity in China to-day?

Conclude the lesson with a discussion of the outstanding features of the Christian movement in China. By means of concrete illustrations show how the policy of *cooperation* is favorable to the

spread of Christianity. Point out the advantages of the *policy of cooperation*. What effect will this policy have eventually upon the Protestant development of China?

Show how the rapid growth of Christian influence is affecting the life of the Chinese republic. Introduce Question 5 at this point with concrete illustrations. What is the present attitude of the Chinese toward the United States? Of what significance is this for the spread of Christianity? Trace the development of the growth of power on the part of the Chinese Christians. What basis is there for the concluding statements in our text, "The time is not far distant when the control of the Christian enterprise in China will pass into Chinese hands. And they will carry it on to complete victory"?

Activity.—Assign Chapter XXIV with especial emphasis upon Questions 2, 3, 5, and 6. Review in this connection Chapter VII, "Christianity's Greatest Rival," in order to get clearly in mind Christianity's first contact with Mohammedanism and the Moslem world.

CHAPTER XXIV

THE APPROACH TO ISLAM

In an earlier lesson (Chapter VII) we studied in detail the origin and growth of the Mohammedan religion, making very definite comparisons between the life and teachings of Mohammed and the life and teachings of Jesus. In Chapter VIII our text discussed the first organized attempt on the part of

Christianity, namely, the crusades, to combat the power of the Moslem Turks. In our present study we shall see how Christianity to-day is endeavoring to meet the great problems centering in Islam, which may still be called "Christianity's Greatest Rival."

Aim.—The purpose of this lesson is (1) to study and understand, if possible, the great problem presented to the Christian forces to-day in the Mohammedan religion and its hold upon the Eastern world, (2) to become familiar with the attempts now being made by Protestant Christianity to regain lost ground and to win for Christianity the Moslem world. This is a stupendous task to be sure, but Christianity must face it with resistless courage and faith, and with great skill. Young men and women should be led to see their relation to this enterprise and to make intelligently and efficiently their contribution to the new Christian crusades in the name of the Founder of Christianity.

Centers of stress.—1. A review of the beginnings of Mohammedanism in order to understand anew why this religion is still Christianity's greatest rival.

2. The extent of Mohammedanism in the modern world.

3. Early approaches to Islam.

(1) The crusades of the Middle Ages conducted for the purpose of wresting the Holy Land from the Turks.

(2) The "new sort of crusade" begun by Raymond Lull, in which the *educational* method was advanced as a possible means of overcoming Islam.

(3) American pioneers in the Near East, with emphasis upon the establishment of schools and the spreading of literature.

4. The *educational* method at work in the Moslem world.

(1) In Armenia.

(2) Christian colleges established in Constantinople, Beirut, and Smyrna.

5. The political situation in Turkey as a background to the Christian approach to Mohammedanism.

6. The outlook for Christian missions among the Mohammedans.

(1) Signs of hope in the political situation.

(2) A temporary spiritual renewal and increased missionary activity on the part of the Mohammedans to be expected.

(3) The final conquest of Islam by Christianity is *possible*, by means of Christian education.

Procedure.—"In Islam Christianity has found her greatest rival," says our text. Begin the lesson with a review of Chapter VII in which not only the origin and early development of Mohammedanism were studied but the essential differences between the life and teachings of Mohammed and the life and teachings of Jesus were discussed in detail. Show the justification for the statement in the text that Mohammedanism is Christianity's greatest missionary rival.

Trace on a wall map the present size of the Moslem world and compare it with the size of the Christian world. How large numerically is the Moslem world? Account for its rapid spread and for its hold upon the people. Introduce Question 2 at this point. By what methods has Mohammedanism gained its present numbers? Contrast these methods with those employed by Christianity in the spread of the Christian message throughout the world.

Discuss the early Christian approaches to Islam. Review Chapter VIII. In what ways did the crusades succeed or fail to accomplish their purpose? What is the meaning of the "new crusade" of which our text speaks? Who was Raymond Lull and what contribution did he make for the spread of Christianity? What did Henry Martyn accomplish for Christian missions? What is the significance of his statement, "Let me burn out for God"? What other Christian missionaries have given to the world some such mottoes? What approach did American missionaries make to Islam and what was the nature of their work?

Our text lays considerable stress upon the use of the *educational* method in the Christian conquest of Islam. Why should the use of the educational method prove especially desirable in missionary work with the Mohammedans? Introduce Question 5 at this point. What are the leading Christian educational institutions in the Near East at the present time, and how far-reaching is their influence upon the Moslem world?

Introduce a brief discussion of the political situation in Turkey as it relates particularly to the spread of Christianity. Outline briefly the disintegration of the Ottoman Empire since the beginning of the nineteenth century. What part have the so-called Christian nations played in this disintegration? Introduce Question 4 at this time. Have the nations of the Western world taken a Christian attitude toward the Armenian massacres? Justify your answer. What is the solution politically for the problem of the Near East? What part must Christianity play in the solution of that problem?

How is the spread of Christianity handicapped by the present political policies in the Near East?

How much of the Moslem world is now under the *political* domination of Christian states? Trace on the map. What effect will this fact have upon the spread of Christianity? What will be the eventual outcome? What reaction will this Christian *political* domination of the Moslem world have upon the *spirit* and *morals* of the Mohammedans? How will this renewed spiritual power express itself, and with what effect upon Christian missions?

Conclude the discussion by reading the closing paragraph of the chapter. What justification is there for the statement that Mohammedanism is on the downgrade? In the light of our present civilization and the modern standards of living, is it right or wrong to assume that Mohammedanism is not able to meet the political, social, economic, and spiritual demands upon it? What will be the natural outcome? What place will education fill in the overthrow of Islam? Show how the educational method may be employed so as to accomplish this goal.

Activity.—Assign Chapter XXV, with special emphasis upon the first three questions. Ask certain individuals to be prepared to report on Question 3.

CHAPTER XXV

THE CROSS IN THE JAPANESE EMPIRE

THE whole world has been impressed at the rapidity with which Japan has absorbed Western ideas and customs, and has forged her way to the front until she now stands with the other great nations. It is fair to give much of the credit of Japan's success to Christianity and Christian influences. However, the Christian conquest of Japan is by no means complete, nor will it be until Christian ideals and principles of living become deep-rooted in the hearts and lives of the people. This is the challenge of the cross in the Japanese Empire to-day.

Aim.—(1) To become familiar with the facts connected with the progress of Christianity in the Japanese Empire. (2) To understand and appreciate the present challenge of Japan to Christianity and to sense the difficulties involved in the Christianization of Japan.

Centers of stress.—1. The early Catholic missionary activities in Japan.

(1) The work of the Jesuits and the consequent massacre at Nagasaki in 1637.

(2) The Japanese Christians in secret from 1637 to 1872.

2. The religions of Japan.

(1) Confucianism.

(2) Buddhism.

(3) Shintoism.

3. The arrival of Commodore Perry in 1853, in which Japan finally opened her doors to the civilization of the Western world.

4. The rapid transformation of Japan from an obscure nation to a world power.

5. The progress of Christianity in Japan, with its attendant problems and its tasks.

6. The political relationship between Japan and Korea, with its influence upon the Christianization of Korea.

7. The present religious status and the future of Korea.

Procedure.—Begin the lesson with a discussion of the present economic, political, social, and religious status of Japan. How does Japan rank to-day with the other great nations of the world? In what sense is Japan a world power? What contribution did Japan make to the World War? What is the present relationship between Japan and the United States? What is vitally needed in Japan to-day to insure right relationships between Japan and the other world powers? Why is Japan regarded by many as a nation to be watched and feared? Is this attitude justified? Why or why not?

What contribution has Christianity, through its missionaries, made to the making of modern Japan? Trace the development of Christian missions in Japan. What causes led to the massacre at Nagasaki in 1637? What conclusions have you been able to reach up to this time concerning the nature and scope of Catholic missionary enterprises in the Orient? Why did Japan seek to cut off all communication with the outside world?

Discuss the religions of Japan. Of what peculiar significance is Shintoism? Show how adherence by the Japanese to this system of belief has had a pro-

found influence upon the Christian advance in Japan, and upon the government of Japan as well.

What effect did the coming of Commodore Perry have upon the development of Japan? Discuss in detail the recent progress of this empire, showing how Japan has eagerly sought the help and guidance of the other great nations of the world in the development of her own power.

What is the present status of Christianity in Japan? What is its present task in Japan? Discuss here the importance of the transforming power of Christianity in the life of an individual and a nation. Bring out the fact that Christianity now faces the task of *spiritualizing*, *vitalizing* the life of Japan. Introduce Question 2. What part must Christianity play in helping Japan to meet her social and industrial problems, in helping her to make the proper international adjustments?

Call for reports on Question 3. Make this discussion concrete and interesting. Help the students to see their responsibility in the Christianization of Japan. Introduce Question 4.

Discuss the relationship of Japan and Korea. Has Japan conducted her affairs with Korea in a Christian manner? Justify your answer. What are the underlying causes of the present upheaval in Korea? In what way is Christianity responsible for it? What is the numerical strength of Christianity in Korea to-day? What great problems does Korea present to Christianity, and how must Christianity solve them?

Activity.—Assign Chapter XXVI with special emphasis upon all the study questions at the close

of the chapter. Ask individuals to prepare reports on Questions 2 and 5, and in addition, the life and work of David Livingstone.

CHAPTER XXVI

IN THE DARK CONTINENT

OUR present lesson deals with Christianity's advance in Africa. Perhaps no other mission field presents so many or such varied difficulties as does the Dark Continent. It can be said that Christianity has as yet made little progress there. True in many instances is the statement that the coming to Africa of the white man with so-called Western civilization has been a curse rather than a blessing. Our task is to study intelligently the problems facing Christianity in Africa, and to discover, if possible, how the Christian message may become operative in the life of the continent, and how it may come to dominate the lives of the vast company of Africans, as yet untouched by Christianity.

Aim.—The purpose of this lesson is (1) to become familiar with and to develop an understanding of the problems which Christianity is now facing in Africa, (2) to arouse a keen appreciation for the life and work of David Livingstone, (3) to develop a sense of responsibility on the part of the students to do their share in the spread of Christianity to the Dark Continent.

Centers of stress.—1. North Africa was once the seat of a vigorous Christian community, but was not able to resist the hordes of Vandals and Mos-

lems, who through the early Christian centuries succeeded in wiping out the last vestige of Christianity.

2. Africa has been the victim of exploiters from the West who found an easy wealth in the slave trade.

3. David Livingstone, through his life and ministry spent in the interest of the Negroes of Africa, opened the way for Christianity's advance, and did all in his power to combat the evil influences of the slave trade.

4. Why Africa is a missionary problem.

(1) It has been the victim of unjust treatment by foreign powers who have staked out colonies and taken possession of the continent's natural resources.

(2) The effects of Western civilization for the most part have been unchristian, introducing immoral practices, social evils, and a situation antagonistic to the work of Christianity.

(3) Africa is a stronghold of Mohammedanism, and this fact alone makes the task of Christianity very difficult.

5. There are signs of hope in the Dark Continent, but before Christianity can exert any far-reaching influence there it will be necessary for the nations holding colonies in Africa to assume responsibility for the education and natural development of the Africans.

Procedure.—Begin the lesson with a discussion of the problems involved in the Christian movement in Africa.

1. *Africa in the hands of Western exploiters.*—Why have Western nations been so eager to stake out colonies in Africa? What nations control

colonies there, and how have they treated their colonies in the past? What Western nation has been especially noted for the cruel treatment of its colony in Africa? What sections of Africa are to-day independent? What natural resources of Africa have been particularly exploited? Give an account of the growth and suppression of the slave traffic. What Christian influence was particularly responsible for the abolition of the slave trade? In your judgment, have the Western nations acted in a Christian manner toward the Africans? Justify your answer.

2. *The effect of Western civilization upon Africa.*—Mention the outstanding social evils present in Africa to-day as a direct result of Western so-called civilization. Show how these conditions combat the forces of Christianity. How are these social evils to be eliminated?

3. *Africa the stronghold of Islam.*—What factors, discussed in the preceding lesson, are responsible for the awakened Mohammedanism now found in Africa? Explain the significance of the fact that every Mohammedan is a missionary.

Trace the progress of Christianity in Africa. Point out on the map the extent of Christianity in Africa during the first few Christian centuries. Mention the outstanding facts connected with the status of early Christianity in Africa. What were the causes for its disappearance? If Christianity had remained in Africa, in what ways, do you think, would the history of that continent have been different? Give your reasons.

What attitude did Christianity assume toward the slave trade, even up to the beginning of the

nineteenth century? In what ways was this attitude contrary to the Christian message? At this point call for a report by some member of the class on the life and work of David Livingstone. By means of a carefully directed discussion arouse a keen appreciation of the life and service of Livingstone. May the students see in him an example of a true Christian soldier. Introduce Question 3 to be followed by Question 4, in which the students should be led to realize and appreciate the service of both Livingstone and Stanley to the welfare of the Africans.

Conclude the lesson with a summary consideration of the problems related to the Christian advance in Africa. Enumerate the signs of hope now to be seen in the awakening self-assertion among the Negroes. What is the real solution to the problem in Africa? Show how the so-called Christian nations holding colonies in Africa must *apply* their Christianity in behalf of Africa, by extending the privileges of education, by eliminating social evils, by prohibiting exploitation of the natives and their natural resources, by making possible the effective spread of Christianity throughout the Dark Continent.

What part must America and the American Christian Church play in the Christianization of Africa? What is our responsibility and how must we meet it?

Activity.—Assign Chapter XXVII with special emphasis upon Questions 1, 2, 4, and 5.

CHAPTER XXVII

RELIGION IN LATIN AMERICA

"NOMINALLY, South America is a Christian continent. Except in the deep interior it would be hard to find those who did not claim to be Christians. But in too many cases the Christianity thus espoused bears little resemblance to that taught in the Bible." Herein lies the problem of Christianity in South America. When we realize that by many people this great continent is said to be "the continent of the twenty-first century," the problem becomes more insistent, the task of Christianity more clearly defined, the challenge to Christian people more compelling. Our present chapter deals with a brief study of the status of Christianity in Latin America, and it is to be hoped that such a study will develop within the students a deeper realization of the task of Christianity there, and a keen sense of their own responsibility in making *thoroughly* Christian our sister continent.

Aim.—The purpose of this lesson is (1) to see and understand the task of Christianity in Latin America in the light of all the conditions that exist there; (2) to become aroused to one's responsibility as a Christian, to help in the spread of Christianity in Latin America, so that this great continent may become thoroughly Christian.

Centers of stress.—1. The present size and population of Latin America.

2. Latin America almost universally Catholic, due to the missionary work of Catholic priests, who accompanied early Spanish and Portuguese explorers.

3. The present status of Catholicism in Latin America, with its attendant influences on the social, economic, moral, and religious conditions of the masses of the people.

4. Protestantism in Latin America.

(1) The place and importance of education in the program of Protestant missionary endeavor.

(2) The need for a high order of preaching by well-trained preachers to offset the apathy of the educated natives of Latin America.

5. Christianity's task in Latin America.

(1) The development of natural resources in which right social, economic, and industrial conditions are to be maintained.

(2) The Christianization of the whole population to arrest the present decay of faith, to allay the present apathy toward religion, and to make Christian ideals and principles dynamic in the life of the Latin Americans.

(3) The need for and place of *education* as the most effective means of carrying on the Christian program in Latin America.

Procedure.—Point out on a wall map the various nations included in Latin America. Indicate some of the outstanding natural features of South America, the important rivers, mountain ranges, principal cities, and sections noted especially for natural wealth. Introduce Question 1, in which should be made a careful comparison of Latin America with North America, as to size, population, and material resources. Let Question 2 follow with a comparison of the political institutions of the two continents.

What justification is there for the statement that South America is to be "the continent of the twenty-

first century"? In view of the present economic, industrial, moral, and social conditions of Latin America, what sort of changes would be necessary for the safety of Christian civilization before South America would be fitted to be "the continent of the twenty-first century"? In other words, what part must Christianity play in the development, along every line, of Latin America?

Discuss in detail the Christian movements in Latin America. Refer in this connection to Chapter XVIII, in which, under the Legacy of the Pope, missionaries were permitted to accompany explorers. Trace the early attempts at missionary work in Latin America and discuss the earliest forms of Christianity implanted there. How far-reaching at the present time is Catholicism in Latin America? Discuss the present moral, social, and economic conditions. Are these conditions in any way traceable to Catholic influences? Justify your answer. What has organized Catholicism done, or what is it now doing, to alleviate present moral, social, and economic conditions there? Is this inactivity on the part of Catholicism in any way responsible for the present indifference and apathy on the part of the educated class toward religion in general? Give your reasons. What is the present religious status of South America?

How may the vast material resources of South America prove a menace to civilization rather than a blessing? Justify your answer. Discuss the perils of immigration as related to the expansion of South America. What is Christianity's task in the development of South America?

Our text speaks of the "decay of faith." What

is its meaning in relation to Latin America? What are the causes of the decay of faith in Latin America? How far-reaching is its influence? What are the outstanding characteristics of Christianity as found throughout the continent and what are the underlying causes of those characteristics?

Conclude the lesson with a careful analysis of Christianity's task in Latin America. Introduce Question 5 at this point, in which it should be clearly brought out that the Christianization of Latin America is absolutely imperative for the safety of the rest of the world.

Show why Protestantism must assume the task of spreading Christianity in South America. What lines of approach or methods of procedure should be employed? Introduce Question 4 at this point, showing clearly the importance of education as a method of missionary work in Latin America. Show clearly the importance of reaching the upper stratum of Latin American people. What elements of the Christian message must be made to appeal to them?

What approach must Christianity make to the lower stratum? What elements of the Christian message must be made to appeal to them? Do you believe that the present outlook for Christianity in South America is encouraging? Give your reasons.

What part must North America play in the Christianization of Latin America? What is the responsibility of every Christian in the missionary program of South America? How is that responsibility to be discharged?

Activity.—Assign Chapter XXVIII with special emphasis upon Questions 2, 4, 5, and 6.

CHAPTER XXVIII

OTHER FIELDS FOR CHRISTIANITY'S ADVANCE

OUR present chapter gathers up the loose ends of Christianity's advance throughout the world. Here we get a kaleidoscopic view of the efforts of Christianity to reach the remote and difficult sections of the world. A sad commentary on our so-called Christian civilization lies in the fact that wherever the missionary has gone the exploiter and despoiler have followed, in many cases rendering impossible or unsuccessful the work of Christian missionaries. This has not been true in all instances, however, for, as shown in our present chapter, Christianity is finally becoming established in many strategic places and is exercising an increasing influence in the affairs of these remote places of the earth.

Aim.—The purpose of this lesson is to become familiar with the facts connected with Christianity's advance in Australia, New Zealand, the South Sea Islands, the Philippines, and Hawaiian Islands. Incidentally, it is hoped that the students will realize the peril inherent in the sequel to missionary work in these places—the exploitation carried on by the despoilers from so-called Christian nations, rendering missionary work very difficult.

Centers of stress.—1. Christianity in the wake of the explorer.

(1) In Australia.

(2) In New Zealand.

(3) In the South Sea Islands.

2. Christianity at work in the Hawaiian Islands.

3. Christianity's progress in the Philippines.

4. Where the Christian message has not yet been permanently implanted.

(1) In Malaysia.

(2) In Arabia and Persia.

(3) In Afghanistan and Tibet.

Procedure.—Indicate on a map the places studied in this lesson, namely, Australia, New Zealand, the Hawaiian and Philippine Islands, the South Sea Islands, Malaysia, including Sumatra, Borneo and New Guinea, also Arabia and Persia, Afghanistan and Tibet.

This lesson is for the most part a study of biographical contributions to the spread of Christianity rather than a study of concrete and tangible results brought through missionary activity. Let us begin with Captain James Cook. What great contribution has he made to the spread of the Christian message? Do you think he was conscious of having made possible to a great extent the missionary conquest of the East?

Discuss the colonization of Australia by the English. What effect upon the Bushmen has the coming of the white man had? To what extent is Australia Christian to-day?

Discuss the Christianization of New Zealand. Is or is not this island a Christian stronghold? Give your reasons. What progress has Christianity made in the South Sea Islands? Call for a detailed report upon the life and work of John G. Paton.

Is it a credit to Christianity that with the coming of the white man to these islands the natives have either been absorbed or wiped out? Give your reasons. What counteracting influences have been at work coincident with missionary enterprises in

these sections? How and where must Christianity combat these influences?

How successful has the United States been in the discharging of her responsibilities in the Hawaiian and Philippine Islands? Discuss briefly the missionary advance in these possessions.

What serious difficulties are involved in missionary work in Malaysia? In Arabia and Persia? In Afghanistan and Tibet? How are these difficulties to be solved? Conclude this part of the lesson by introducing for brief discussion Questions 4 and 5.

Application.—The preceding six lessons and the present lesson have been concerned with the missionary activities of Protestantism in the modern world. We have seen how the Christian message has been carried to the masses of India, China, and Japan, how it is approaching the staggering problems of the Moslem world, how it is penetrating the Dark Continent, how it is attempting to reclaim Latin America, and finally how it is reaching out to the scattered fragments of the earth everywhere.

No attempt has been made in connection with individual lessons to draw a direct or personal application, the thought being that all these lessons combined should serve three purposes, namely, *first*, to present *facts* concerning the advance of Christianity in the modern world; *second*, to stimulate an interest in and an enthusiasm for the missionary enterprises of Christianity—a social, missionary point of view, so to speak; *third*, to develop a sense of responsibility in each individual student to meet with the loyalty and service of his own life the great challenge of the spread of Christianity in the modern world.

In connection with each lesson questions have been asked and discussion stimulated in such a way that these three objectives should have been reached. The remaining lessons of the course aim definitely toward the crystallization of facts, ideals, interests, and attitudes into *action*, into intelligent and loyal service in the kingdom of God.

Activity.—Assign Chapter XXIX, asking individuals to report on Questions 1, 2, 3, and 4. The teacher should be prepared to read or to present in written form the Social Creed of the Churches, which may be secured from the Federal Council of Churches of Christ in America, 105 East 22d Street, New York City.

CHAPTER XXIX

THE AMERICAN CHURCHES

VERY little has been said in the preceding chapters of our text concerning the agencies through which Christianity has been and is to be spread. The church has been taken more or less for granted, while major emphasis has been placed upon the *motives*, the *spirit* that have and still are making possible the spread of Christianity. Methods of doing the work of the church have been carefully considered and evaluated in the light of their relative effectiveness. Great personalities—Popes, missionaries, monks, explorers, teachers, humble parishioners have been recognized for their part in the Christian conquest of the world.

Some mention has been made (Chapters XVII and XX) concerning the formation of denomina-

tions within the Protestant group. Our present chapter deals with the eight major denominations at work in America, tracing briefly their origin, development, outstanding positions or tenets, as well as their part in the spread of Christianity.

Aim.—(1) To study the origin, growth, and present activity of the major Christian denominations; (2) to develop within the students an intelligent loyalty and devotion to the church that will express itself in effective service to the world through the church as an agency.

Centers of stress.—1. A sketch of the leading Christian denominations, showing their origin and growth, their outstanding characteristics, and their present contribution to the spread of Christianity.

2. The awakened interest on the part of the church in the religious development of childhood and youth, which has led to a greater emphasis upon religious education.

3. The influence of the social interpretation of Christianity as felt in the attitude of the church toward social problems, and as operative in the various enterprises of the church.

4. The *new* emphasis upon foreign missions as a major enterprise of the church.

Procedure.—The discussion of this lesson should proceed along three general lines, namely:

1. The place and importance of the *church* in the spread of Christianity.

2. The development of denominations and their respective contributions to the spread of Christianity.

3. The individual's part in the spread of Christianity through the church as an agency.

Care must be exercised by the teacher in keeping the discussion unified and purposeful. The students should be guided in developing an intelligent attitude toward and understanding of the relation of the church in general and their own denomination in particular, to the spread of Christianity. They should be aided further in seeing their responsibility to the great Christian enterprise, contributing to the development of a Christian social order through the church as an agency.

1. *The place and importance of the church in the spread of Christianity.*—Why is the church essential to the spread of Christianity? Give illustrations of instances when the church has been a hindrance to the Christian enterprise. What were the underlying causes? At what time in its history has the church been able to make the greatest contribution to the spread of Christianity? What qualities must the church possess at all times if it is to carry out effectively its great mission to the world? Measure the church of the present day according to these qualities. In what ways does it fall short? How are these deficiencies to be overcome?

What methods has the church employed in the spread of Christianity? Write the following list upon the blackboard:

- (1) Evangelism (preaching).
- (2) Philanthropy (social service).
- (3) Reform.
- (4) Publicity.
- (5) Education.

In your judgment, which of these methods have been productive of the most far-reaching and lasting results? Give your reasons. Our text speaks of

religious education as an important enterprise of the church. What is the meaning of the "rediscovery of young life"? What effect will this "rediscovery" have upon the methods the church will use in the future to carry on its work? Why is it desirable for the church to conserve its youth by means of education? Show the inherent advantages to the spread of Christianity. Show by reference to previous lessons the contributions of the educational method in the missionary enterprises of the church from its beginning to the present time.

What is the meaning of the social implications of the gospel? Review Chapter I as to the meaning of the Christian message. What is the difference between charity and organized philanthropy or social service? What part does education play in organized philanthropy? Why should the church be concerned with problems of social justice, prohibition, child labor, vice prevention, prison reforms, and many other present-day social problems? Introduce at this point the *Social Creed of the Churches*, distributed by the Federal Council of Churches of Christ in America.

What responsibility does Christianity bear to the foreign mission fields and how is it discharging that responsibility? How extensive to-day are the missionary enterprises of Protestant Christianity?

With this discussion in mind, let us ask ourselves one question: Is the church an indispensable and effective agency for the spread of Christianity? Justify your answer.

2. *The development of denominations and their respective contributions to the spread of Christianity.*—No doubt there will be representatives from all of

the eight major denominations mentioned in the text. Call for individual reports on each denomination, bringing out the following essential points with respect to each denomination:

- (1) Origin and growth.
- (2) Method of government.
- (3) Educational interests and policies.
- (4) Contribution to the spread of Christianity through its missionary enterprises.

3. *The individual's part in the spread of Christianity through the church as an agency.*—Let this serve as the application of the lesson. It is to be hoped that the discussion of these questions has stimulated intelligent interest on the part of the students and that they are now ready to consider their own relation to the Christian enterprise. Ask two leading questions. What can the individual derive from the church? How can the individual serve the world through the church as an agency?

Conclude the lesson with concrete suggestions of the opportunities for world service through the church as an agency in an effort to enlist the young people in the Christian enterprise.

Activity.—Assign Chapter XXX with special emphasis upon Questions 1, 2, 4, 5, and 6.

CHAPTER XXX

MODERN CATHOLICISM

“IN this chapter we shall attempt to summarize what has happened within the last few centuries to make the Roman Catholic Church what we see it

to be to-day. In general, we shall see that between the time of the Reformation and the present there has been a gradual decrease in the political power of Catholicism and a growth in its religious power." This chapter constitutes a basis of review of the major steps involved in the rise and decline of the temporal power of Catholicism, as well as the rise of its religious power. Review in this connection Chapters II, V, IX, X, XIII, and by means of carefully directed questions help the students to develop a correct perspective of the place of Catholicism in the modern world.

Aim.—This lesson is primarily informational, and it is entirely fitting that such a lesson be included at this stage of the course. The students should be guided in making the proper analysis of the history of the Roman Catholic Church, seeing and understanding the basic causes of its decline in political power, as well as its rise in religious power. May they further be aroused to a keen appreciation of all the forces, including personalities, that have made the Roman Catholic Church a power in Christian history.

Centers of stress.—1. A brief review of the rise and decline of the political power of the Roman Catholic Church.

(1) The influence of the Reformation.

(2) The decay of Catholic realms.

2. The growth of the religious power of the Roman Catholic Church.

(1) The infallibility of the Pope in matters of doctrine.

(2) The simple faith and allegiance of the masses of adherents to the Catholic faith.

3. The future of the Catholic Church.

(1) Reform necessary to insure the continued power of the church.

a. Results of educational science and research must be accepted.

b. Progressive stand on modern social problems must be taken.

(2) Traditionalism and conservatism must give way to progressive methods and modern interpretations of religious and intellectual problems if Catholicism is to survive.

Procedure.—Indicate on the map the present strongholds of Roman Catholicism. In what sense is the Catholic Church still a political power? Consider briefly the nations where Catholicism is now in nominal control (Question 1). Introduce Question 2 at this point and account for the present educational status of these countries. In what way is Catholicism directly or indirectly responsible for this condition? Tell what you know of the *educational* policy of the Roman Catholic Church, and its use of the *educational method*. What basic theory lies back of their neglect of popular, secular education? Review in this connection Chapter XXVII.

Trace the development of the Catholic Church as a *political* power. What was the "Roman Theory of the Church" and how did it function? Describe the religious status of the church during the rise of the political power of the church and state during the Middle Ages? How had this relationship been accomplished, and what forces combined to dissolve it?

Outline the missionary activities of the Roman

Catholic Church beginning with the fifth Christian century. Trace on the map in succession the missionary achievements of the Catholic Church from the fifth to the seventeenth century. What were the outstanding characteristics of the Catholic missionary work? What methods were used principally? Name the three great missionary bodies of Catholic clergy, stating the names of their respective founders, the motives lying back of their work, their activities and their relative achievements.

What basic causes lay back of the Protestant Reformation? Describe the Reformation in Germany, in France, in England. Compare the methods used and the relative success of each movement. What effect did the Protestant Reformation have upon the Roman Catholic Church? Who were some of the prominent Catholics who were instrumental in bringing about a counter reformation in that church?

Our text states that coincident with and following the decline of the temporal power of the church came a growth in religious power. How has this increased power made itself felt? What is meant by the infallibility of the Pope? In how far, if at all, is the belief in the infallibility of the Pope justified? What is meant by "modernism" in the Roman Catholic Church? Why should the Popes be eager to suppress it?

What position does the Roman Catholic Church take on such subjects as democracy, socialism, liberal thought, scientific investigation and research? What will be the result to the Roman Catholic Church if it fails to forsake its present conservative and traditional position in the interests of progress?

In what ways is the present official position of the Roman Catholic Church consistent or inconsistent with modern educational ideals and objectives? Justify your answer. What will be the inevitable result if Catholicism fails to adapt itself to the needs of the present social order, and to the goals of the future ideal social order? What is the alternative course?

There is an element of foreboding, not to say pathos, in the present situation within the Roman Catholic Church. It still has a tremendous hold upon millions of people, but for the most part in countries where popular education is unknown. Catholicism has used effectively the *educational* method with its children and youth, but the materials studied are so utterly out of harmony with modern educational science that even this great program of religious education will not for long be able to hold the children and youth. The Roman Catholic Church with all the heritage of its glorious past and the promise of a still more brilliant future, should rise to the needs of the hour, clothed in the garments of universal service and undergirded with all the bulwarks of modern science and learning.

Activity.—Assign Chapter XXXI, calling for reports on Questions 1, 2, and 3. Emphasize in the discussion Questions 5 and 6.

CHAPTER XXXI

HOW CHRISTIANITY IS SPREAD

CHRISTIANITY is spread by individuals. Let us not lose sight of that fact. In the study of this les-

son may we not make the mistake of thinking that church boards and various missionary organizations alone are responsible for the great task of Christianizing the world. On the other hand, may we definitely commit ourselves to the principle that every person who professes to be a follower of Christ is in some degree responsible for spreading his message throughout the world. It is true that the actual work is delegated to selected groups of trained men and women, but it is only through the spiritual and material support of the great masses of Christian people that their task as laid down by our Lord will ever be successfully achieved.

Aim.—A subsidiary purpose of this lesson is to become familiar with the *mechanical* organizations that facilitate the spread of Christianity. Its main objective, however, is to guide the students to a fuller realization of their responsibility in the great Christian program for the world, so that they may respond to the challenge with devotion, loyalty, and service. This lesson should open up concrete avenues for the expression of missionary interest and zeal.

Centers of stress.—1. The rise and growth of various missionary societies responsible for the spread of Christianity.

(1) Congregation for the Propagation of the Faith—Catholic.

(2) Society for the Propagation of the Gospel in Foreign Parts—Church of England.

(3) The Baptist Missionary Society of Great Britain, and American Baptist Missionary Union.

(4) London Missionary Society and the American Board of Commissioners for Foreign Missions—Congregational.

- (5) Methodist Board of Foreign Missions.
- (6) Paris Evangelical Missionary Society.
- (7) British and Foreign Bible Society, Scotland Bible Society, and the American Bible Society.
- (8) Young Men's and Young Women's Christian Associations.

2. The work of a typical Board of Foreign Missions.

3. The world task with the individual's responsibility.

Procedure.—Let us not miss the *human, personal* element in this lesson. May we ever be conscious of the fact that the spread of Christianity depends to a very large extent upon the loyalty, devotion, and service of the individual follower of Jesus.

As the spread of Christianity through the centuries is reviewed may the great personalities stand out clearly, through whose efforts, devotion, and oftentimes martyrdom it was accomplished. Trace on the map the spread of Christianity in the first Christian century, in the fourth, in the eleventh, in the sixteenth, in the eighteenth, and at the present time. Account for the missionary spirit and zeal which was almost always present and functioning in the Christian Church.

Call upon individual members of the class, representing various denominations, to report on Questions 1, 2, and 3. These reports should be brief and to the point. The teacher should conduct the discussion with great care so as to bring out the following factors:

- 1. The supreme purpose of missionary work.
- 2. The all-inclusive scope of missionary activity.
- 3. The responsibilities resting upon those chosen

and trained for specific tasks as administrators, teachers, preachers, medical missionaries.

4. The responsibilities resting upon each individual follower of Jesus.

Let us consider briefly the task and qualifications of the missionary. A review of Chapter XV would afford a fitting background for a better understanding of our present problem. List on the blackboard the various types of missionary work for which an especially trained worker is necessary. Let us think of all these various workers—preachers, teachers, administrators, doctors—as *missionaries*. Our next task is to discuss their qualifications. List them on the blackboard according to the following classification: (1) Personal qualities, (2) spiritual equipment, (3) general preparation, (4) specific preparation.

Introduce Question 5 supplemented by further questions, such as: Why should a Christian missionary secure the best possible academic training before taking up his work in the mission field? What must a missionary know about the people whom he is to serve? What Christian ideals and motives should dominate his life and work? How much attention should he give to matters of dress, personal health and hygiene, recreation, secular reading, and further professional study? Justify your answers. Summarize your idea of a successful missionary.

Only a comparatively few men and women have been able to become foreign missionaries. It has remained for the great masses of loyal Christian people to carry on their missionary work from the *home base*. Why is it necessary for every follower of Christ to be a *missionary*? In what ways can and

should he further the spread of Christianity? Conclude with Question 6, interpreting "intelligent support" to mean more than material gifts. Let this discussion be the starting point for the questions to be raised in connection with Chapter XXXII.

Application.—As mentioned previously in this lesson, the spread of Christianity depends upon individuals who are filled with the Christian ideals of brotherhood and service. Let us think about these two questions: What is my task as a follower of Jesus? How may I become a world Christian, and thus further the spread of Christianity?

Activity.—Assign Chapter XXXII, with special emphasis upon Questions 3, 4, 5, and 6. Call for reports on Question 5.

CHAPTER XXXII

CHRISTIANITY TO-DAY AND TO-MORROW

THE final chapter of our text summarizes briefly the extent to which the last command of our Lord has been put into operation and challenges us with the unfinished task of Christianity. It is to be hoped that all the lessons of the course may reach their climax in this last lesson, when the students, aroused to a new sense of their obligations, may dedicate themselves to loyal and devoted service in the interests of a better world.

Aim.—As stated in the text, the purpose of this lesson is "to determine how far the Christian Church has carried out the parting command of our Lord, and how much remains to be done." More speci-

fically, the purpose of this lesson is to help the students to discover their relation to the unfinished task of Christianity and to help them to find their place in the Christian enterprise.

Centers of stress.—1. The extent to which Christianity has spread throughout the world.

2. The by-products of a Christian civilization.

3. The task remaining for the Christian forces in the world.

(1) The maintenance of a vital religion, free from formalism.

(2) Christianizing of all human relationships—politics, industry, international affairs.

4. The world's need of Christianity.

5. The kingdom of God—the final objective.

Procedure.—Ample opportunity should be given in this lesson for free discussion of the many vital problems that will naturally arise out of a consideration of the unfinished task of Christianity. Do not overemphasize the *numerical* achievements of Christianity, but lay considerable stress upon the spiritual values and social benefits that have arisen from the spread of Christianity throughout the world.

Discuss, first of all, the benefits in our present civilization for which Christianity is directly or indirectly responsible. Compare the attitude of the first Christian century with the attitude of the present time on the following questions:

(1) The place of women in the home, in the church, in business, and professional life.

(2) Slavery.

(3) Prohibition.

(4) The religious status and needs of children.

(5) The meaning of Christianity and the goal of

Christian living. Down through the Christian centuries ideals of government, of industrial relations, the sanctity of human life, the worth of the individual, have been evolving. Show how Christianity as embodied in the life and teachings of Jesus has been responsible for the changes that have taken place in these great problems throughout the centuries.

In what ways has our Christian civilization in any way approximated the goal set forth in the teachings of Jesus? Justify your answer. Introduce Question 6 at this point, with ample discussion. What do we mean by the kingdom of God? Read in the Bible the following references and try to discover Jesus' ideal of the kingdom of God:

Luke 17. 20.

Mark 10. 15.

Matthew 13. 33.

Mark 4. 30-32.

It would be well to review in this connection certain passages cited in Chapter I to make clear the meaning of the Christian message. These are as follows:

Matthew 5. 3-9.

Matthew 5. 43-48.

Matthew 22. 35-40.

Mark 10. 43-45.

Matthew 28. 19.

Time will hardly permit the free discussion of all these passages, but they are given for the purpose of making clear Jesus' ideals of the kingdom of God, and the individual's responsibility in advancing the interests of that kingdom in the world.

Introduce Question 3 at this time, showing defi-

nitely some of the immediate problems confronting Christianity. How can politics be made Christian? How can the spirit of Jesus govern international relations? How can the ideals of Jesus dominate, control, and direct industrial relations? What responsibilities are laid upon a Christian who would help to further the kingdom of God in the world? What responsibilities are laid upon us? How are we to further the Kingdom ideal in the world to-day?

Mention *specific* ways in which we should help to advance the kingdom of God. What characteristic should a Christian possess who believes in Jesus' ideals of the kingdom of God? Introduce Question 4 to be followed by Question 5. List on the blackboard the suggestions given in answer to Question 5, helping the students to realize their immediate tasks in the kingdom of God.

Application.—Christianity has made great progress in the centuries that have passed since Jesus first gave to the world his great commission, "Go ye therefore, and make disciples of all the nations, baptizing them, . . . teaching them to observe all things whatsoever, I commanded you" (Matthew 28. 19). We have noted some of the great achievements of civilization for which Christianity has been either directly or indirectly responsible. Our present problem, however, is to realize the tasks now lying before Christianity and our relation to them. Let us ask ourselves this question: Recognizing the unfinished task of Christianity, although realizing and appreciating the great contribution it has made to the world, where can I place my life—my influence and my service—so that it may count for the most in the further spread of Christianity?

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